

# THE SPIRIT OF MISSIONS.

VOL. LXI.

MARCH, 1896.

NO. 3.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 11TH, 1896.

—THE following elected members were present: The Right Rev. Drs. Whitaker, Niles, Scarborough, Peterkin, Rulison, and Worthington; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Shipman, Applegate, Greer, Anstice, and Christian; and Messrs. Vanderbilt, King, Chauncey, Brown, Ryerson, and Thomas. In the absence of the Vice-President the Right Rev. Dr. Whitaker was called to the chair.

—A statement was made of the death of Mr. George Bliss, a member of the Board and the Treasurer of the Society, on February 2d. Suitable expression was made by the Chairman, and a special committee was appointed to prepare a minute, which appears beyond. It was ordered that a copy of the minute be sent to the family of Mr. Bliss, and that it be entered on the minutes of the Board.

—Letters were submitted from Domestic Bishops having missionary work under their jurisdiction, with regard to appropriations, appointments, stipends, etc., and action was taken where required.

—Communications were presented from the Right Rev. Drs. McKim and Graves and from several of the missionaries in China and Japan. A letter was received from Bishop McKim appealing for \$3,000 for a new school building at Nara, which appeal was published in the last number of this magazine, and a subsequent letter from the Rev. Mr. Patton stating that \$2,000 or \$3,000 more would be required to purchase ground upon which the new building should be erected. The General Secretary announced that \$3,000 had been received in answer to this appeal and that the fact had been cabled to Bishop McKim, and also that \$500 had been given to build a house at Point Hope, Alaska, for Dr. Driggs. These gifts are from members of the Woman's Auxiliary. Bishop McKim also conveyed the information that a lady belonging to the diocese of New York, travelling in Japan at present, had offered him yen 500 for the Young Ladies' Institute in Tokyo.

—Upon the question of the continuance of the appropriations from March 1st to September 1st, the General Secretary stated that the contributions to February 1st showed some improvement as compared with the corresponding date of last year, and further stated that he had had a wide correspondence with the Bishops and the clergy all over the country and was impressed with the tone of their earnest interest and the widespread purpose to do all that was possible to increase the contributions. Several letters had also been received stating that a decrease of appropriations would prove disastrous—moreover remonstrances had come from the laity against any decrease. Notwithstanding the fact that the expenditures are far in advance of the receipts and that the Society is going upon borrowed money, the following preamble and resolutions were adopted:

“WHILE the Board of Managers strongly deprecates the incurring of indebtedness, yet it is persuaded that material reduction of appropriations for the remainder of the fiscal year would cause serious embarrassments and distress in the missions;

and hence, trusting that there may be increasing liberality in the contributions of Churchpeople to the treasury of the Society,

*“Resolved:* That the appropriations be and they are hereby extended to cover the last six months of this fiscal year to September 1st at the same rate as exists at the present time, and further

*“Resolved:* That, in view of the foregoing action, the authorities in the several missions receiving appropriations from the Board be and they are hereby very earnestly requested to practise the strictest economy in expenditures and to cover into the treasury as much as they can save towards keeping down a deficiency at the end of the fiscal year.”

—A committee was appointed to nominate a Treasurer to fill the vacancy caused by the death of Mr. George Bliss.

—The Auditing Committee reported that the accounts of the Treasurer had been examined to February 1st and found correct.

### GEORGE BLISS.

THE Board of Managers has been deeply moved by the painful announcement of the death of Mr. George Bliss, a highly esteemed member, and the faithful Treasurer of the Society through a period of eight years. It is a great satisfaction to recall that the Board, at its meeting in January, put on record its high sense of appreciation of the value of the services which Mr. Bliss had rendered as Treasurer of the Society, and of his readiness to supply funds to the treasury whenever it was in need, and that this action was communicated to Mr. Bliss by the General Secretary at that time and was also published in *THE SPIRIT OF MISSIONS* and in the Church papers, so that Mr. Bliss had the gratification of seeing before his death this public acknowledgment of the grateful regard in which he was held. Since the publication of the fact of the death of Mr. Bliss a great number of messages have come from all parts of the country, giving heartfelt expression to the sense of loss which the Church has sustained.

Mr. Bliss was a type of man of which the community is justly proud; an earnest Christian, a loyal Churchman, and a patriotic citizen, interested in all good works and ever ready to lend a helping hand in religious, philanthropic, and civic affairs. The gift of the memorial chapel on Blackwell's Island, the home of the unfortunates, near the city of New York, and the beautiful church edifice in his native town of Northampton, Massachusetts, erected by his liberality, are monuments of his Christian love, and will long perpetuate his honored name. Of a retiring and modest disposition, without ostentation or display, he filled his several positions in life with such fidelity, good judgment, and kindness as to commend him to the warmest esteem of all with whom he had to do.

While the members of the Board bless God for the long and useful life of their associate, so suddenly closed, they would offer to his bereaved family their assurance of sympathy and prayers in this great loss. He has left an inheritance better than wealth or fame in a name unsullied and a life well spent. May the God of all comfort give to the bereaved the grace of a holy resignation and bind up their sorrowing hearts.

JOHN SCARBOROUGH,	} <i>Special Committee.</i>
WM. S. LANGFORD,	
ARTHUR RYERSON,	



## THE APPROPRIATIONS EXTENDED.

THE Board of Managers at its meeting February 11th voted to extend the appropriations from March 1st to the end of the fiscal year, September 1st, at the same rate as at present existing. The Board did this with a grave sense of the financial situation, but in harmony with the desires of the Board of Missions, and with a large trust in the people of the Church, that they would justify the action by contributing with unwonted liberality to the treasury of the Society. Rather than that distressing conditions should be imposed upon the missions and the missionaries by a large reduction of appropriations in the middle of the year, appeal is made to the clergy and laity, with strong hope that it will meet with a hearty response from all, and at the same time the Board implores the authorities in the various missions to practise the strictest economy in expenditure and to turn back into the treasury all that can be saved.

## GIVE SCOPE TO THOUGHT AND PRAYER.

IN the narrative of his life and times, Richard Baxter said:

My soul is much more afflicted with the thoughts of the miserable world and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world, or if I prayed for the conversion of the Jews, that was almost all. But now as I better understand the case of the world, and the method of the Lord's Prayer, there is nothing in the world that lieth so heavy upon my heart as the thoughts of the miserable nations of the earth. No part of my prayers is so deeply serious as for the conversion of the infidel and ungodly world.

## ADOPT SOME PLAN.

THE financial problem of our missions would be quickly solved if the tithe system were universally adopted by our people. It need not be laid upon the consciences of the people as a law, but let it be adopted as a practice by the clergy and commended to the laity as an expedient means of regulating their giving to Christ's work. There must be some measure, some method, some plan, if we are to do our duty effectively. If we rely wholly upon impulse we shall come far short, the treasuries will be threatened with deficiencies, the work will drag heavily. If the clergy do not set an example to their people, if they are not themselves givers, but only exhorters, it cannot be expected that the people will do as the clergy desire. The tithe was a law to God's ancient people; the privileges of the Gospel put the matter of giving upon a higher plane when they say, "Freely ye have received, freely give," but it would be a sad pity if, under the nobler calling, the people should fall far short of the old pre-script. Yet, that is the whole difficulty with the support of Christian work at the present time. The lack of some plan, some measure, some regular, systematic method of giving, does in the case of each individual deceive him as to the amount that he is giving, makes him think he is doing much more than he

really is doing, makes him impatient of appeals, and leaves the treasuries without funds.

Adopt some measure, a tenth or a twentieth, a fifth or a fiftieth even, but some definite measure, by which, with regularity and, as a matter of conscience, the missionary work of the Church shall receive constant support. Begin at once, and if it be that the people of this Christian dispensation rise in their giving to the measure of those whose privileges were far less, we shall all enjoy the happiness of having enough for the Church's work, and seeing it go forward on the right hand and on the left.

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### GIVE A CHEERFUL TONE.

THE impression left on the mind by missionary meetings and addresses is too often of a reproachful character, or at least extremely serious and grave, the duty side being presented so as to make it seem hard. There is another side which ought to be made prominent always and should be the strongest impression left upon the minds of the hearers, and that is that it is a joyful thing to be engaged in the Master's work—a very great privilege to be witnessing for Him and making His ways known, to be seeking the lost and leading them to the Lamb of God that taketh away the sin of the world. Those who have received this calling to be workers together with God should be the happiest people in all the world. Teach the children in this way during this season of Lent so that they will be attracted toward the work and feel that it is worthy of their love and enthusiasm. It is happiness to impart happiness to others. It is joy to tell the story of redeeming love and so to let our light shine before men that they may be led to glorify our Father who is in Heaven. Let us by all means get on the bright side of missions.

A layman, writing to the *Church Standard* about careless ways of taking missionary collections in churches, says :

Try a new plan. Announce your offertories some weeks beforehand. Say a few words each Sunday of the privilege—not the duty—of giving, of how gracious the Lord is to let us help the coming of His Kingdom by our offerings. Or let him give his congregation some facts—sensible people love facts—in the lives of those nineteenth century heroes, the missionaries, and then ask his people if it is not a joy to be allowed to pay a substitute in this holy war. I think such teaching will bring better results in the alms basins than urging or rousing, or even prodding.

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### THE UNFAILING WORD.

MR. GLADSTONE, in the closing paragraph of his general introduction to "The People's Bible History," pens these eloquent words : "'Heaven and earth shall pass away, but My words shall not pass away.' As they have lived and wrought, so they will live and work. From the teacher's chair, and from the pastor's pulpit, in the humblest hymn that ever mounted to the ear of God from beneath the cottage roof, and in the rich, melodious choir of the noblest cathedral, 'their sound is gone out into all lands, and their words unto the end of the world.' Not here alone, but in a thousand silent and unus-



pected forms will they unweariedly prosecute their holy office. Who doubts that times without number particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, of warning? What crisis, what trouble, what perplexity of life, has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position, is not daily and hourly enriched by these words, which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality."

### THE MEASURE OF VALUE IN AIDING MISSIONS.

IN giving for missions it is well to remember that every gift has its value be it small or great, and carries its own weight and influence to the extent of the measure of its proportion. Some one has well said:

A dime whispers: "I will help save America!" a dollar says that same thing out loud; a hundred dollars shouts it. One prayer helps the good work on; two prayers help it on a bit farther; half-a-dozen prayers possibly make it go faster yet; and only the angels know how marvellously the prayers of a few millions might accelerate it! One man or woman saying a good thing, or doing a brave thing somewhere, makes America a little better; a band of laborers affects perhaps the development of a whole country; while a host of workers may reap a harvest waving in fields as broad as a prairie, or mine out nuggets of spiritual ore rare and rich as a thousand mountain mines.

No one should despise the day of small beginnings. The greater always includes the less; the less always contributes towards the greater. The measure of giving is the measure of possibility. God asks no more, and we are not called upon to exceed this limit. But every gift, be it the widow's mite or the rich man's millions, must be a cheerful gift, not a sacrifice compelled by the lash of duty, but a sacrifice born of love—a gift that takes its inspiration from the desire to be a co-worker with God in the building up of His Kingdom upon earth.

### CHURCH STUDENTS' MISSIONARY ASSOCIATION.

THE ninth annual convention of the Church Students' Missionary Association met at Geneva, New York, January 16th, 17th, and 18th. The opening service was held in Trinity Church. President Potter, of Hobart College, welcomed the delegates in the name of the college and Churchpeople of the town. The Rev. Dr. George R. Van De Water, of St. Andrew's Church, New York city, delivered the charge to the convention.

The business session was held at 10 A.M. the following day. The secretary and treasurer read their annual reports, which were full of encouragement. A special feature of this business meeting was the reading of the annual report of the first vice-president, which contained an account of the important missionary events of the past year. At noon a recess was taken for prayer, in accordance with the recommendation of the Board of Missions.

The afternoon session was occupied with the reading of papers on the following subjects: "What the Church Students' Missionary Association Is,"

"The Dissemination of Missionary Literature," "The Arousing and Maintaining of Missionary Spirit," and "Intercessory Prayer." Each paper was listened to with much interest, and followed by a short discussion by the members present.

The evening service was held in Trinity Church, and addresses were delivered by the Rev. Dr. G. H. McGrew, of New York, and the Rev. Mr. Young, of Omaha.

A session was held on Saturday morning, when the report of the committee on permanent organization was read and discussed.

The next convention will be held in New York city at the General Theological Seminary.

### IN BEHALF OF THE ARMENIANS.

THE Bishops of the Church have placed themselves on record as protesting against the dire persecutions of the Armenians, and not only have petitioned the President of the United States in their behalf, but have addressed appeals to the Archbishop of Canterbury, the Czar of Russia, the Emperors of Germany and Austria, and the President of France, urging upon them united action against the extermination of the Christians of Armenia by the infidel Turks. The appeal, though affirming facts bearing upon the appalling and heartrending persecutions of the Armenians, which might naturally arouse the deepest indignation, is calm, dignified, and worthy of the source from whence it comes. It implores the Powers of Europe, in Christ's Name, to put aside every consideration of a political, international or commercial character, and to think only of that Christian community whose sons and daughters cry aloud unto us, their brethren, for succor and relief.

### THE PRAYER BOOK.

WE find the following in an exchange, credited to a Unitarian paper without designation. It shows a just appreciation of the Church's service:

No wonder the Episcopalian loves the service of his Prayer Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple, stately phrases move on like solemn music. Observe their orderly procession; first the head bows in quiet confession and then uplifts a bright and shining face; then follows reverent listening as to oracles, Bible oracles, broken by the peals of praise; then the firm tread of the "Creed," and last, the bowed head again in the low, long responsive murmurs of the collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

And it is what public service should be—a *common* service. The book is truly called the "Book of Common Prayer." The people make *together* that "General Confession" with which it opens; the people praise in choral Psalms and *Glorias*; the people read the Psalms for the day in alternation with the Priest; the people respond, petition by petition, in the Litany, and take each of the Ten Commandments to themselves, and by Amens appropriate the prayers and collects which the Priest recites; and here and there the people rise, and here and there they kneel together. The Priest, though having much to read, never for a long space reads



alone, so closely do the people follow with him. Many ages and experiences and modes can enter this service, and each find that which is its own; the little child in its first church-going will recognize the "Our Father" he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through all the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and wherever he can find his Church, the traveller is a native and the stranger feels at home.

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### THE STORY OF THE INDIAN.

"THE Story of the Indian," by George Bird Grinnell, is one of "The Story of the West" series, edited by Ripley Hitchcock, who himself has much knowledge of the real West, a knowledge gained by actual experiences of ranch and mining and Indian life between Sonora and Vancouver and Texas and Dakota. Mr. Hitchcock says of the book :

Mr. Grinnell might have written a history of the Indian tribes west of the Missouri which would have been only a valuable repository of facts. But instead of this Mr. Grinnell takes us directly to the camp fire and the council. He shows us the Indian as a man subject to like passions and infirmities with ourselves. He shows us how the Indian wooed and fought, how he hunted and prayed, how he ate and slept—in short, we are admitted to the real life of the Red man.

In the introduction to the work the author himself says :

This volume might be called one of recollections, for in it have been set down many memories of Indian life. The scenes described I have witnessed with my own eyes; the stories related are those which have been told me by the Indians themselves. These stories are introduced freely because the concrete example conveys a clearer idea of an event than an abstract statement, and because the story of the Indian should not be told wholly from the point of view of a race alien in thought, feeling, and culture. . . . We are too apt to forget that these people are human like ourselves; that they are fathers and mothers, husbands and wives, brothers and sisters, men and women with emotions and passions like our own, even though these feelings are not well regulated and directed in the calm, smoothly flowing channels of civilized life. Not until we recognize this common humanity may we attain the broader view and the wider sympathy which shall give us a true comprehension of the character of the Indian.

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### MISCHIEVOUS EFFECTS OF IDOLATRY.

DR. GEORGE SMITH, in his new *Life of Bishop Heber*, quotes from one of his letters what he says of the debasing effects of idolatry and Islam as he witnessed them in India:

It is necessary to see idolatry to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity, in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts without either instructing or interesting its votaries, in the filthy acts of uncleanness and cruelty, not only permitted but enjoined and inseparably

interwoven with those ceremonies, in the system of castes, a system which tends more than anything else the devil has yet invented to destroy the feelings of general benevolence and to make nine-tenths of mankind the hopeless slaves of the remainder, and in the total absence of any popular system of morals, or any single lesson which the people at large ever hear to live virtuously and to do good to each other. I do not say indeed that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them. . . . The Mussulmans have a far better creed—yet even with them the forms of their worship have a natural tendency to make men hypocrites; and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polygamy, and the detestable crimes which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system. In this work, thank God, in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least commensurate to the few years during which our missionaries have labored.

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### THE CONSTITUTION OF THE CHEROKEE NATION CHRISTIAN.

THE Cherokee Nation, in adopting its constitution in 1839, gave bold expression to its religious convictions in the following preamble :

We, the people of the Cherokee Nation, in national convention assembled, in order to establish justice, insure tranquillity, promote the common welfare, and to secure to ourselves and our posterity the blessings of freedom, acknowledging with humility and gratitude the goodness of the Sovereign Ruler of the Universe in permitting us so to do, and imploring His aid and guidance in its accomplishment, do ordain and establish this constitution for the government of the Cherokee Nation.

Of the Indians present on the occasion of the adoption of this constitution twenty-one signed with their mark.

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### BRIEF MENTION.

THE Bishop of Oregon has addressed an appeal to the "Clergy, Sunday-school Teachers, Parents, and Children of the Church in Oregon," reminding them of the coming season of Lent and of the offerings to be made during that season of special devotion and self-denial, for the general missions of the Church. After referring to the fact that the children of Oregon had during the past five years contributed fully \$5,000 to the general missionary treasury of the Church, he expresses the hope that this year may yield still larger results than any previous year.

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BISHOP LEONARD, of Nevada, Utah, and Western Colorado, has addressed the following letter to the Colorado clergy of his jurisdictions : "I am glad to inform you that the Board of Managers of the Board of Missions has extended the appropriations for missionary stipends for the remainder of the year. I feared at one time that the stipends of our missionaries must be reduced; but the Board has been unwilling to take a step which would bring suffering to the missionaries. This certainly will be an occasion for rejoicing, but it should also remind each one of us that it is of the utmost importance that we do all in our power to avoid any deficit in the missionary receipts at the end of the current year, August 31st, 1896. Now, you are aware that every mission station in Nevada and Utah, and also in Western



Colorado, has at some time in its existence been a beneficiary of the Board. Every station is in duty bound to contribute annually to the funds of the Society. It has been our custom in Nevada and Utah for years to give the Easter offering to the Missionary Society. I shall expect of course that every parish and mission station in Nevada, Utah, and Western Colorado will send both the offering of the congregation on Easter Day and the Lenten offerings of the Sunday-school to Mr. E. Walter Roberts, Assistant Treasurer at the Church Missions House, 281 Fourth Avenue, New York city, *promptly* after Easter Day. The Board needs one-third more money this year than last. Cannot every place increase the Easter offering so much? I know that it can be done. Will you not make the effort to have it done, my dear brother? Let your people know, in the first place, what the obligation is, then, what the opportunities are for increased appropriations to aid new work, and lastly, what is the joy which will fill every heart which gives as God has prospered it. Unless the Church rises to a proper conception of its duty and of its opportunity, and contributes more generously to the treasury of the Society, the Board will be compelled to reduce the appropriations. You are vitally interested in this matter. Do not lose sight of the importance of this offering throughout the blessed season of Lent. Communicate so much of this letter to your people as you deem best, and rejoice my own heart by giving me the great pleasure of saying in my next annual report to the Board, that *every parish and mission station* (and I wish that I might add, *every individual*) under my jurisdiction has given generously to the missionary work of the Church."

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BISHOP WHIPPLE is writing in the *Churchman* a most valuable series of letters on missions. They are instructive and inspiring, coming from the deep conviction and experience of one who is in thought and practice a most devoted missionary.

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BISHOP ROWE, of Alaska, in addressing the February meeting of the "missions class" of the Diocese of Missouri, made a very deep impression upon the hearts and minds of his hearers. His closing words were "an outburst of Christian fervor, a Pauline spirit of consecration, a consecration that is unconscious of itself." The congregation of more than 300 souls was deeply stirred, so much so that when he finished his address every one present felt that something must be done in the way of materially aiding the good Bishop in his great work. An offering was suggested, and immediately Bishop Tuttle seized one of the Alaskan Indian baskets that Bishop Rowe had brought, and started down the aisles gathering in the offerings, which amounted to \$175, to which was added \$100, a personal gift.

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THE *Church News* of Missouri for February contains these noble words of Bishop Tuttle's: "I am filled with hope that the blessed Lenten season, now close upon us, will find our minds and hearts filled with thoughts and love for missions. When the women of the Auxiliary on January 31st, and that a dark and rainy day, gave more than \$100, and then, four days after, at the 'missions class,' gave again more than \$175, am I not justified in thinking there is a spirit abroad in Missouri which means love and loyalty to missions? Thank God! It cheers my heart and strengthens my courage as nothing else hur\*an can."

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THE following is from the *New York Tribune*: "The missionary impulse is of the very essence of Christianity. Without it Christianity would be of less value than the most ephemeral mutual benefit society. The Christian who comes to realize in a vital way that all men are his brothers, to whom he is bound by the most

sacred ties of duty and obligation, is made thereby not only a better Christian, but a better citizen. A dollar given to save the soul of some foreign heathen may fail to accomplish that result, but it strengthens and deepens the spirit of brotherhood in the heart of the giver, and teaches him to realize more perfectly the interdependence of all men upon each other."

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At the quarterly meeting of the Woman's Auxiliary, held in St. Louis January 31st, an important move was made in the direction of extending the missionary literature of the Church by the appointment of a lady to solicit subscriptions for THE SPIRIT OF MISSIONS. This is a move in the right direction, and the example thus set should be followed in other dioceses.

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THE Rev. Dr. Hoffman, dean of the General Theological Seminary, has given St. Luke's Hospital, New York, \$20,000, to endow a bed for the exclusive use of the clergy of the Church.

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A WESTERN missionary paper, the *Gospel Message*, says that "at the late Christian Endeavor convention in Boston a roll of honor 500 feet long was unfolded, with 5,500 societies' names as contributing to the cause of Foreign Missions \$150,000."

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NINE ladies who were ready and eager to go from England to China to fill the gap in the Fukien mission, caused by last summer's massacre of the lady missionaries at Kucheng, have been permitted to sail for the City of Foo-Chow by the committee of the Church Missionary Society. They are to reside at Foo-Chow for a while, studying the language and otherwise preparing themselves for work at the interior stations.

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THE publishers of the New York *Evangelist* have undertaken to conduct a party to visit mission stations among the Indians, Mormons, Chinese, and Spanish-Americans, then to visit Japan, China, Borneo, New Guinea, New Zealand, the Fiji, Tonga, Samoan, Micronesian, and Melanesian groups of islands, and to return by way of Hawaii. This is a commendable way of becoming acquainted with the methods and results of missionary enterprise.

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A KANSAS missionary, in speaking of his work, says: "Our work is rather encouraging, except that it is hard to get enough to live on."

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### THE CAUSE OF THE CHINESE RIOTS.

In your editorial this morning you mention my name, and go on to speak of the work in China as ill-judged and unsuccessful. I believe that you would not speak so strongly were it not your sincere conviction, but I venture to think that you have not given weight to the facts on the other side. It is not strange that to the busy newspaper men of this country the theory which you put forward should seem the most natural, as it certainly is the readiest at hand, to account for the late disturbances. But China is so distant, and the forces at work there are so little understood, that I venture to ask you to allow me to state what are the real facts of the case.

In the first place, I did not tell the convention, "If you want to see the Foreign missionaries succeed you must send them, not by ones and twos but by armies." These words were indeed printed in one of the papers yesterday as spoken by me at the Church Club banquet at the Hotel Ryan, but I really used no such words.



What I said was, "You must send them by tens and twenties"; and, considering that there are 60,000,000 people in my immediate missionary district, that is not, I submit, an extravagant demand. I should indeed consider it most unfortunate to see "armies" of missionaries, half-educated and fired only with a vague zeal for proselytizing, sent into China. What I want is a few able and well chosen men to act as leaders to our large band of native clergy and teachers and conduct our educational institutions.

A missionary is too often spoken of in the public press as if, by the fact of his profession, he were either knave or fool. I ask you, sir, to accept my testimony, not because I am a missionary and demand special consideration on that score, but as a man who has lived in China for fourteen years, the most of that time in a purely native city, where my whole time was spent among the Chinese, and because I speak their language and know their character, and also because I have resided there throughout these recent troubles, only leaving there on August 28th to return when my work in this convention is finished. I am sure that your paper wants the truth and I feel that I am in a position to give you the truth on this subject.

You state first that, judging from the recent massacres of Europeans in China and the destruction of mission property, there should be some change in the methods of evangelization. So far is this from being the case that these methods have been too successful for the safety of the missions. In the province of Sechuen, where the widest destruction of mission property has occurred, it has been the universal testimony that the people of that province have all along received the missionaries more cordially than the people of any other province. The same thing is true of the province of Fukien, situated in the extreme east of the empire as Sechuen is in the extreme west. In this province the Church Missionary Society, with which the missionaries who were murdered in the massacre at Kucheng were connected, has been more successful than in any other place.

The missions in China might remain there for ever if they were not successful. It is just because they succeed in gathering together Christian communities, that live and grow and give promise that in the future they will have to be reckoned with, that the mandarins and *litterati* determine to break them up. It is an openly avowed principle among the officials that, so long as Christian communities remain small, they are not to be disturbed, but as soon as they show signs of vigorous growth they are to be broken up.

It is well that the press of this country should know whose cause it is espousing in its editorials; it is not the cause of the people, but of their oppressors, the mandarins. These riots, which are supposed to be the natural results of the religious fanaticism of the people, are, in fact, instigated by the hatred and ignorance of the Chinese officials. It is not only against the missionaries that these men are active. They try to kill your commerce by the *likin* taxes which they put upon it in defiance of treaty; they prevent the people, by their exactions, from combining in those public companies which would employ American machinery and engineering talent, and they fight to the death the introduction of western education into the imperial examinations, because it would speedily replace them by a better set of men in the government.

Thus the missionary cause is the cause of the people against the class that hold them in bondage. It is strange, indeed, to find on my return to this country that the American papers champion the cause of the mandarins. These cowardly oppressors, who run before their enemies and torture in their courts the people that they rule, till the saying goes, "Better go into hell than into court," are the men who hire ruffians to burn the hospitals and schools of the missionaries.

You say that the central government is powerless to prevent these outrages. I

reply that it is only powerless because it wishes to be so. In every case that does not concern foreigners it makes its power felt to the farthest extremity of the empire, and all attempts to resist it are put down with an iron hand.

There seems to be an idea in this country that the best results are produced by the education of young Chinese in this country. That has not been our experience in China. These young men return so out of sympathy with their people that they fail to influence them as they should. On the other hand, the graduates of our institutions in China, such as St. John's College, at Shanghai, receiving both an English and Chinese education, find themselves in touch with their people and readily obtain employment. A number of the young men in the imperial medical college at Tientsin are graduates of these institutions, and it is of them that the Viceroy Li Hung Chang himself said that they were to be left free to worship on Sundays because they were the best class of students he had.

I cannot express my amazement at the statement that "the missionary often finds the moral status of the masses among whom he goes superior to that of the Christian nations, if we measure it by the standard of the Decalogue."

I can only assure you that the universal testimony of foreigners resident in China is to the contrary, and that in my experience in China, I have found that the best and most intelligent Chinese freely confess the hopeless corruption of their country, and the powerlessness of Confucianism and Buddhism to reform it.

I would not venture to send this somewhat emphatic protest if I did not have the fullest confidence that the newspapers of the United States desire the fullest information, and that it is only unconsciously that they are sometimes found in things Chinese on the side of barbarism and against the best interests of the people of China. They will not long deny that justice to the missionary that they freely grant to all besides.—*Bishop Graves of China, in Minneapolis Times, of October 9th, 1895.*

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### THE MISSIONARY WORK OF THE CHURCH.

EVERY Churchman must admit that the aggressive work of the Church, which is the missionary work, is vital not only to the extension of the Church, but to its very existence. It was a maxim of Napoleon that, "The army that remains in its intrenchments is beaten." We can say with equal truth that the Church that remains in its intrenchments, or that refrains from all aggressive work, is beaten. This is true of the Church generally and of every individual parish. The Church that puts forth no efforts for others, that makes no efforts to extend the Redeemer's Kingdom, to give to those without the same blessings and privileges that it enjoys within, will shrivel and perish. History shows that this Church of ours never became a *living* Church until it became a *missionary* Church; that it never started into real active life until it resolved itself into a missionary society, and affirmed that every baptized person is a member of this society. Then it arose from the dust, shook off its lethargy and went forward to conquest and victory, for its "light had come, and the glory of the Lord had risen upon it." But this work implied system, organization. The Board of Missions was and is that organization, and it is the duty of this Board to survey the field, occupy the ground by its officers, its ministers, and co-laborers. But how are they to do it? By the offerings of the people. A *commisariat* is as necessary to the army of the Church militant as to any army in the world. Money must be raised, supplies must be sent to the officers and men in the field, on the frontier, who are carrying on the battle, and often with even a higher courage and heroism than is found on the fields of bloody physical strife. For this purpose constant appeals must be made, and constant contributions must be taken,



or else the work must stop, the battle "against sin, the world and the devil," cease in the new field committed to their oversight and care. Should then these appeals be annoying or the cause of irritation? Are the people so burdened that they cannot listen with patience? Admitting that the appeals come often and from various quarters, to every parish, yet do many give for the cause of Christ and His Church up to the point of self-sacrifice, or in any measure as they give for worldly purposes?

Consider, for example, that in a church of 300 communicants, an average of a penny a day from each one would amount to over \$1,000 per annum for Domestic Missions. Three pennies a day from each one would give \$1,000, and more, to each of the three great departments of the missionary work. This ratio of giving in some of our large city churches would increase the offering threefold. If this average were realized in all the Church, we should have more than a million and a half. And yet what a paltry sum this is! How many thousands squander it every day without a thought! This is really the minimum amount. We might almost say the poorest could do this. But giving should be in accordance with ability; the law of proportion should be observed. Suppose, then, we raise it, as it might be easily done in many parishes, to ten cents a day. Then we have, in round numbers, from the 300 communicants, \$10,000 annually; from the 1,000, \$30,000, and from the whole Church, with its 550,000 communicants, \$20,000,000, and this, be it observed, is on the basis of the number of communicants, and not on that of the whole congregation, many of whom give as liberally as the communicants. It seems almost incredible that by such comparatively trifling sums such a large aggregate is realized. How many Christians spend ten-fold, aye, a hundred-fold, as much upon amusements and in self-indulgence without a thought, and yet they are annoyed and displeased when the subject of missions is mentioned. When a rector stands up to plead for the cause, he feels at once the coldness of the atmosphere and knows that many stop their ears, so far as practicable, to every word he utters in appeal or exhortation, especially if Foreign Missions is the topic. Then he often hears the plea, "We have all we can do for our own Church," and the threadbare maxim is repeated, "Charity begins at home." But the truth is, that charity does not begin at home, for it is only the *duty* of a man to support his own household. So, neither does charity begin at the Church. To support one's own place of worship, where all the blessings of the Church are enjoyed, is an obligation, and no one can measure, by dollars and cents, the value of these blessings, no, not even in a temporal point of view.

But again, it is said that there are many other calls; that local charities, and so on, must be maintained. Grant it. But must the Church be always second to these? Is it not well to consider that there would be no such charities without the Church; that to Christianity the world is indebted for its hospitals for the sick and its asylums for the orphan and aged, and in fact for all institutions of mercy and charity? But how many churches are there in this land where the average of contributions here suggested would not cover, and far more than cover, all that is given for missions and charities? . . .

But now it may be said, All this is true enough and we have heard it many times before, but what are you going to do about it? You cannot compel the people to give, and when you contrast the sums given for pleasure, for dress and fashion, for operas and theatres, etc., etc., with those given for the Church and missions, you might as well talk about the temperance cause and the money wasted in sustaining the liquor traffic. All very true, so far as many rich men of the world are concerned, who are in the Church. But what we want is not so much the large contributions from the few as an offering from each one, from every member of the Church. What we need in every parish is systematic giving, which involves dis-

crimination as to time and object, and securing the pledge when the worshipper is absent at the time of the offering. Only in this way will the Board ever have a reliable income. How is this to be accomplished? By the rectors and ministers in charge. The responsibility lies mainly upon them. Why is it that there are 2,500 delinquent parishes? Because, as a rule, the rectors do not bring the matter before the people, do not give them information and afford the opportunity for giving. While by no means reaching the measure that I would like, yet by this system I have increased the offerings ten-fold in my own parish for the various departments of missions. And this can be done commensurately in every parish in the land. It may require some courage to accomplish it, for in most parishes it will meet with opposition. Yet it will end in an infinite blessing. At all events, this should be the standard, or perhaps we might say the working hypothesis, of every minister and parish; and I submit that until such a measure is reached there is no reasonable ground for annoyance or irritation at the appeals of the Board. The truth is that it is a sure way of avoiding irritation and annoyance, and also greed and avarice by conscientiously and systematically devoting a certain proportion of our income to missionary and charitable purposes. As the case now stands, what ought to annoy us more than anything else, nay, cause us to bow our heads in shame, is the fact that so many give little or nothing to a cause so sacred and very few up to the measure of their ability or to the point of self-sacrifice. When the whole Church does its duty in this regard, then the "rector's problem" will be solved, and not until it does should there be any let-up in the appeals from the Board. For me, I rejoice in these appeals, I read them to my congregation, and they fortify my own position that a living Church is a giving Church, a living Christian a giving Christian, that giving for the Church's sake and for Christ's sake is one of the most important means of grace, that

He who hath and will not give  
The lamp of life to all that live,  
Himself shall lose the way.

It has been well said that the question is not so much whether the heathen can be saved without the Gospel, but whether we can be saved if we refuse to send it to them, and the principle is the same whether we refer to the heathen in foreign lands or in our own. The light which we have we are solemnly bound to give to others, and unless we do we shall lose our own way to life and peace and heaven. Let, then, the Board of Missions go forward with faith and courage, let it ring out its appeals in the ears of all the people, let the clergy and the laity be constantly exhorted to work and pray for the cause, let the officers and managers "cry aloud and spare not," moved by the spirit of the prophet when he exclaimed: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."—*Rev. Dr. George H. McKnight, in Church Standard.*

## THE NECESSITY OF FOREIGN MISSIONS.

MISSIONS are an absolute necessity, not only for the conversion of the heathen, but also, and much more, for the preservation of the Church. Christianity is a religion that will not keep. The only thing to do with it is to use it, spend it, give it away. The duty of preaching the Gospel to every creature is one that inheres in the very nature of the Gospel itself. It is the adaptation of Christ's message to every man, the Incarnate Word of God's love coming straight to the simple, naked heart of humanity, that makes it "glad tidings." For its universality is the expression and evidence, not only of the Fatherhood of God and the Sonship of



Christ, but also of the brotherhood of man. All these things are necessarily involved in the truth that there is one religion fitted and intended for every creature.

Now, if this be true, the conviction that Christianity should be given to all nations is not a secondary inference, which may or may not be drawn from the Bible. It is not a corollary attached to the main proposition of Christianity, and without which that main proposition would still be perfect and complete. It is a part of the primary and central truth which is revealed in Jesus. It is vital to the whole revelation, and the Church has not really received that revelation in a living form unless it has received this element with it.

Does not all the history of Christianity prove this? Was it not as impossible for the early Church to resist the primal impulse of missions as it would be for a child born alive to resist the impulse of breathing? The first danger that threatened the Church was that this spiritual impulse would be stifled by the attempt to confine the Gospel to the limits of a single race, to make it fit the form of an ancient theology, and to restrict its worship and its organization and its work within the lines already laid down in Judaism. If that had been successful, Christianity would not even have purified Judaism; Judaism would have smothered Christianity. But St. Paul and his comrades, backed by the spiritual force that was working mightily in the hearts of the unknown, nameless disciples of Antioch and the other cities of Asia Minor which had received the Gospel, broke through this peril, and made room for Christianity to breathe and to unfold its life. When they "loosed from Troas," they cast off the moorings of racial and national prejudice, they cut the cable of a false conservatism, they hoisted the flag of unselfish love, and launched the Gospel ship on the wide sea, to sail until every port had been visited and every land had received the good news of a salvation which was meant for the whole world.

For eighteen centuries this great enterprise has been going on with varying success. Sometimes it has been prosecuted with hopeful courage and energy. At such times the Church engaged in it has been prosperous and comparatively pure. In other ages it has lagged and languished. At such times the Church, neglectful of her duty, despairing of her promise, has been filled with inward conflicts, tainted with great corruptions, and weakened in her own vitality. Her activities, diverted from their true channel, have been wasted in the evolution of cumbrous and unscriptural systems of theology. Her growing wealth has become a curse to her. Her light, "cribbed, cabined, and confined," has waned and burned but dimly within the costly shrines of a consecrated selfishness. It is not necessary, nor would it be possible, to go into details in tracing through all the centuries the process of decadence or of renaissance in connection with the decline or the renewal of the spirit of missions. It is enough merely to point to the deadness which fell upon the Church in the seventeenth and eighteenth centuries, when the missionary enterprise was most despised and neglected, and to the renewal of life which came at the opening of this century, when the missionary enterprise was revived and flourished.

Looking back at the history of this century, we can see the powerful influence which the effort to carry out Christ's great Commission has exerted upon the Church herself. It has developed in every sect and denomination the noblest types of Christian character. Carey, Martyn, Judson, Livingstone, Duff, Patteson, Hannington, Mackay, Father Damien, coming from different branches of the Church, illustrate in their essential heroism and virtue that conformity to Christ which is above all the differences that divide man from man.

The missionary effort has been the chief means of enlarging the Church's conception of her own nature and work and destiny. It has done more than anything else to break up provincialism and parochialism in Christianity. As Macaulay said, "in countries where the people pray to cows, the controversies which separate Chris-

tians seem of small account." If there is any one cause to which we can trace the growth of the broader and more liberal spirit of modern Christendom, it is to the reflex action of Foreign Missions upon the heart of a divided Protestantism.

The greatest triumphs of the Gospel in modern times have been won in foreign fields. The results of missionary enterprise in the actual number of converts added to the Christian Church have been immense and startling. One million three hundred thousand confessors of Christ have come out of the darkness of heathendom within the past century; and they are coming now at the rate of 100,000 a year—275 every day. Just think for a moment what that means. Enough men and women are turning from the worship of idols to the true God to fill the largest church in New York every Sunday in the year. But greater even than these numerical results are the triumphs which cannot be tabulated in figures or reduced to statistics. Triumphs of patience and hope in China, where the preaching of the Gospel in a city for twenty years without a single convert has been followed by a thousand-fold harvest. Triumphs over prejudice in India, where the government, which was once arrayed against the missionary enterprise in bitter scorn and contempt, has now become its friend, and eulogist, and protector. Triumphs of charity in every land smitten by famine or pestilence, where the suffering people have learned to turn instinctively to Christian missionaries as their first and best helpers. Triumphs of transformation in the islands of the sea, where whole races have been changed from bloodthirsty cannibals into peaceful and order-loving folk. Achievements like these are, in fact, the greatest glory of Foreign Missions. They manifest, as nothing else could do, the intense hopefulness, the splendid, serious optimism, the invincible courage, and the uplifting power of the religion of Jesus Christ for all mankind.—*Rev. Dr. Henry Van Dyke, in the Outlook.*

### ENGLISH AID OF EARLY AMERICAN PARISHES.

In the interesting discussions on western work in your columns, allusion has been made to English aid of early American parishes. The missionaries of the blessed Society for the Propagation of the Gospel in Foreign Parts served the mother church of Philadelphia—Christ Church—and indirectly all the present parishes in the city reap the benefit. Other neighboring parishes thus aided were Trinity Church, Oxford; St. David's, Radnor; St. Paul's, Chester; St. Martin's, Marcus Hook; St. James the Greater, Bristol; St. Mary's, Burlington, New Jersey, and what is now the Cathedral in Reading, Pennsylvania.

Dr. Buchanan, in his history of Trinity Church, Oxford, notes that the Rev. John Clubb, who was much beloved at Oxford, apparently hastened his death by the fatigue of riding twenty miles to serve Radnor in "dismal" roads and severe winter weather. (See my "Early Clergy of Pennsylvania and Delaware," p. 181.)

The Swedish Church of Gloria Dei in Philadelphia, and that of the Holy Trinity, Wilmington, Delaware, and those at Bridgeport, Pennsylvania, and Penn's Neck, New Jersey, and at a later day St. James's, Kingsessing, Philadelphia, evince Swedish care.

He who will examine the Historical Collections of the Episcopal Church, by Dr. Hawks and Bishop Perry, can see reports of English missionaries in New York, Pennsylvania, Maryland, New Jersey, Delaware, and Virginia, which show where our early means were derived.

An obligation lies on the old East to act in like manner for the West. It is a



sad pity that the hymn of Bishop Onderdonk, of Pennsylvania, is omitted from the new Hymnal. It reads:

"And Oh may we repay this debt  
To regions solitary yet  
Within our spreading land:  
The brethren from our common home,  
Still westward, like our fathers, roam;  
Still guided by Thy hand."

Every western state and territory seems destined to become what might be called an empire in the old land. The poor Bishops are sent to plant foundations, and left without means to do so, as a general with no provisions for service. The needed money is in the hands of Churchmen. Palatial houses, fine horses, costly paintings, and foreign travel display money in abundance. Enough may be wasted on a single extravagance to answer Bishop McKim's pitiful plea for help in Christianizing Japan.

Political struggles draw money, and a special need, as in benevolence in war or pestilence, opens purses. Spasms pour out money, but spasms precede death. The system which some writers in the *Standard* have advised means regular life, and a sense of constant duty.

The heart must be touched. The blessed Lord did not beg for money or men when He, who became poor to make us truly rich, *commanded* all, by person or proxy, to go into the whole world and preach His Gospel to "every creature" in Africa, Asia, or America, and a Church which holds back is not in the path of obedience.

It is hard to think of the development of the Western Church as depending on the eloquence of a Bishop who would rather be among his flock dispensing the bounty laid at the Apostles' feet by willing hearts.

When real self-denial beggars Church people, and when every soul East and West is converted, it will be time to cry "Halt!" Meantime the King's banner presses on, and blessed is he who follows it.

Appeals made for Christ's work are made by Him in the person of the applicant, and who would reject Christ's claim? The cup of cold water is to be remembered at the judgment. The Good Samaritan taught that we are not to ask the dwelling-place of him who receives it.

The Saviour, a houseless wanderer on earth for man, declared that those who did His will were His mother, sister and brother. Men care for the needs of their own flesh and blood and must not neglect their spiritual kindred in this highest and noblest family on earth—the Church of Christ.—*Rev. S. F. Hotchkin, in Church Standard.*

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## THE GREAT WEST.

THE *Home Missionary Monthly*, in speaking of the great West as an important field of missionary endeavor, says: "The West comprises an enormous area; is rapidly growing in population; has boundless undeveloped resources; is sadly destitute of religious privileges; and is subject now, as it has been in the past, to all possible evil influences. There has never been a more urgent call than there is now for new workers and enlarged outlay for western missions. From almost every part of the great West come to us eloquent and piteous appeals for missionary help. Everywhere there are opportunities presented now for successful work, and everywhere the day of advantage is rapidly passing."

# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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## THE MISSION TO THE CHIPPEWA INDIANS.

IN the last number of THE SPIRIT OF MISSIONS we gave an interesting history of the Chippewa Indians, condensed from a longer statement of the Rev. J. A. Gilfillan, archdeacon of Indian work in Minnesota, who is now in charge of the mission, residing at the White Earth reservation, Minnesota.

Mr. Gilfillan also sends us a full account of the last annual visitation by Bishop Gilbert of the Chippewa missions, in which he was accompanied by Mr. Gilfillan and others, made in the latter part of last year and reported at length in the *Minnesota Missionary and Church Record*, which is of too great length to be reproduced in this number of the magazine. The tour occupied two weeks, during which the Bishop visited ten churches and mission stations in charge of eight Indian clergymen and catechists, and two white clergymen and one white teacher, with about 350 Indian communicants and 1,000 baptized souls. "In a little handful of only about 5,000 Indians and half-breeds in all," says the archdeacon, "he had found the Church stronger numerically by far in proportion to their numbers than among the white people of Minnesota, and out of that number had confirmed seventy. . . . He had travelled about 232 miles by wagon, perhaps 140 by canoe, and twelve on foot.

"Looking at the vastly improved condition of the Indians, spiritually and temporally, over their dreadful condition of twenty-five years ago, when all was dark-

ness and there was hardly a single Christian, and seeing the congregations of rejoicing, praying Christians, one could only say, 'What hath God wrought!' And it showed that the struggles of the early missionaries, of James Lloyd Breck of blessed memory, of the Rev. Mr. Peake, of Bishops Whipple and Gilbert, and of the Indian clergy—two of whom are now in Paradise—as well as of those noble Indian agents, the Rev. E. P. Smith, Major Lewis Stone, and Col. T. J. Sheehan, three as good agents as any agency in the United States was ever blessed with; the first a good Congregationalist, the second a good Churchman, and the third a good Roman Catholic; men whose hearts were fully set in them to do the Indian good and who knew well how to set about it—it showed that their struggles, then repaid only with curses and with gnashing of teeth upon them, have now borne abundant fruit. And many a good woman is there, whose name is known only to God; like Mrs. Breck, Mrs. E. P. Smith, and others, whose labors are now finding fruitage in the changed lives of the Chippewas to-day."

We print as the frontispiece of this number of the magazine a view of the Indian church at Twin Lakes, which will show to those of our readers who have never been upon the ground the conditions under which much of this fruitful work among the Minnesota Indians is done, by which the spiritual wilderness is made "to blossom as the rose."



## BREAKING NEW GROUND.

SONG and story have gilded the pioneer life so that its realities are myths to most people. It is better when a colony starts with money, horses, and books; but it is hard enough then. Few keep their piety. I visited a community where nearly every family were Church members in their early homes; but after twenty years only one family had kept up the fire upon the altar. It is hard to break up such fallows. How different had a minister gone with them, and a church been built!

The missionary has different material altogether to work on in the natural-born pioneer. I visited one family which had a black bear, two hounds, some pet squirrels, cats, and a canary; over the fireplace hung rifles, a deer-horn, and other trophies of the chase. The man was getting ready to move. At first his nearest neighbors were bears and deers; but now a railway had come—also schools and churches. . . .

Homesteaders are numerous, generally very poor, and are apt to have large families. One man who had \$800 was looked upon as a Rothschild. Many families had to leave part of their furniture on the dock as a pledge of payment for their passage or freight bill; but, homesteaders or colonists, all must work hard, be strong,

live on plain fare, and dress in coarse clothing. The missionary among these people must do the same. A good brother told me that on a memorable cold New Year's Day he went into the woods to cut stove-wood, taking for his dinner a large piece of dry bread. By noon it was frozen solid; "but," said he, "I had good teeth, and it tasted sweet." Another lived without bread for some time, being thankful for corn meal. Those who live far from the railways are often brought to great straits through stress of weather and the wretched roads. Little can be raised at first.

As it is with the farmer, so it is with the missionary. The breaking of new ground is hard work. Everything at first seems delightful. The people are glad, "seeing they have a Levite for their Priest." They promise well. The minister starts in with a brave heart, and begins to underbrush and cut down the giant sins that have grown on such fat soil; but as they come down he, too, finds the thistles and mulleins; jealousies, sectarian and otherwise, come in and hinder him, and it is a long, weary way to the well-filled church, the thriving Sunday-school, and the snug parsonage.—*From "The Minute Man on the Frontier."*

## COLORED PEOPLE BECOMING PRACTICAL.

AT a Negro conference recently held at Selma, Alabama, the following questions were discussed: "The Mortgage System and its Evils," "Do the People Practise their Religion through the Week?" "How Can We Secure Better Homes among Our People?" "Are the People Wasting Their Money in Useless Law-suits?" and "Hindrances to Success."

Mr. Booker T. Washington, of Tuskegee Institute, so favorably known to our readers, is helping the Colored people forward in the good way, for he says: "I have recently spent several weeks with the senior class in studying men instead of books. Each member of the class has gone into the country and studied a family, finding out the number and

age of the family, whether in debt or free from debt, whether or not the crop was mortgaged, whether the land was owned or rented, how many acres were cultivated, the kinds of crops, whether or not it was one or a variety; the kind of food consumed, whether or not the cultivation was poor or good; the educational conditions and opportunities, the moral and religious condition, noting especially to what extent poverty affected the moral and religious life. Some of the class have gone into the city of Montgomery and made the same kind of study of twenty-seven families there in the lower strata of life, making a special study of the methods of religious worship in certain churches in Montgomery, especially with

a view of finding out *how much connection there is between the loud 'Amens' and 'Hallelujahs' in church and the moral, industrial, and family life of the individual.* This whole study has proven

intensely interesting and profitable, especially the sound, healthy remedies that individuals in the class suggested for present weakness and evils. It is proposed to extend the investigation.

## THE CHURCH FOR AMERICANS.

THE Rev. William Montgomery Brown, Archdeacon of Ohio, and lecturer at Bexley Hall, the theological seminary of Kenyon College, has written a very valuable work of 440 pages, lately published by Thomas Whittaker, of New York city, to which he has given the title "The Church for Americans." As the author states in his preface, the work is along lines which, as a missionary, he has followed for many years in his addresses and conversations concerning the Church, and which he was persuaded by Bishop Leonard, of Ohio, to elaborate into formal lectures for use before the divinity-students of Kenyon College. These lectures have also been used in the instruction of Sunday-school teachers, and as Lenten discourses in some of the Ohio churches, and now in permanent form are published to the world, destined doubtless to great usefulness in teaching Churchpeople and many who are not now members of the Protestant Episcopal Church what is the true nature of the Church and what its mission to the American people.

It is impossible in this place to give an account at all complete of the rich store of instruction in which the book abounds, and we must content ourselves with saying that it supplies a very large amount of information on the very subjects upon which an intelligent American Churchman should be most thoroughly equipped. Following the introductory chapter, its seven "Lectures" treat successively Church membership, our controversy with Romanists and with denomination-  
alists, the Mother Church of England, the American Church objections to the Episcopal Church, and why Americans should be Episcopalians, and the volume closes with a number of appendices and a very full index of subjects. A strong feature of the book is the lists of authorities which the writer prints

in connection with each lecture, referring to the particular topics discussed in it. We predict a wide circulation of the work.

Appendix VII., pages 415, 416, on the "growth of the Episcopal Church," must be our only quotation, as follows :

	1880.	1890.	Per cent. of increase.
Alabama .....	3,955	6,196	56 +
Arkansas .....	1,010	2,200	117 "
California .....	4,323	11,239	159 "
Colorado .....	1,758	4,366	154 "
Connecticut .....	20,953	27,374	30 "
Dakotas (two) .....	1,746	3,680	110 "
Delaware .....	2,026	2,943	45 "
Florida .....	1,789	4,409	146 "
Georgia .....	4,536	5,975	31 "
Illinois .....	11,320	20,040	76 "
Indiana .....	3,330	6,126	59 "
Iowa .....	4,203	6,526	55 "
Kansas .....	2,187	3,072	40 "
Kentucky .....	4,295	7,079	64 "
Louisiana .....	3,782	5,256	38 "
Maine .....	2,170	3,080	41 "
Maryland and Dist. of Columbia .....	23,573	30,956	31 "
Massachusetts .....	18,076	29,487	63 "
Michigan .....	10,749	18,482	71 "
Minnesota .....	5,243	10,973	109 "
Mississippi .....	2,366	3,281	37 "
Missouri .....	5,413	9,356	72 "
Montana .....	575	1,514	163 "
Nebraska .....	1,926	4,274	121 "
Nevada .....	315	576	82 "
New Hampshire .....	2,066	2,894	40 "
New Jersey .....	16,682	29,821	78 "
New Mexico and Arizona .....	175	696	297 "
New York .....	87,364	131,437	50 "
North Carolina .....	5,836	8,410	44 "
Ohio .....	11,693	18,057	54 "
Oregon .....	737	2,265	207 "
Pennsylvania .....	89,251	58,875	44 "
Rhode Island .....	6,821	10,988	59 "
South Carolina .....	4,686	5,737	23 "
Tennessee .....	3,500	6,044	72 "
Texas .....	4,388	7,379	68 "
Utah .....	385	767	99 "
Vermont .....	3,488	4,244	21 "
Virginia .....	13,951	19,042	37 "
Washington .....	339	2,585	662 "
West Virginia .....	1,945	3,109	59 "
Wisconsin .....	7,133	10,609	48 "
Wyoming and Idaho .....	371	1,733	367 "

—At Patna, India, an English Baptist missionary and 500 native Baptist converts were recently received into the Church of England, as a result of the work of the Oxford mission to Calcutta, and 200 more have since then applied to be admitted.



## INDIAN CHARACTERISTICS.

THE Rev. Dr. J. N. Hallock, who has witnessed phases of Indian life in nearly every part of the United States during the past fifteen years, has an article in *Christian Work* under the title of "Some Characteristics of the Indian." He says: "Every one remembers how generally and how severely the well known and delightful author of 'The Pioneer,' 'The Red Rover,' and 'The Last of the Mohicans,' was criticised for his eulogies of the noble Red men of the forest. Not only backwoods-men, and those of our people living on the frontiers, but nearly all others who were then supposed to know anything about the Indian, declared that Cooper was mistaken, and that there was positively nothing good or noble in him. General Sheridan voiced the popular idea when he declared that the only good Indian is a dead Indian, and this became a common proverb and was honestly believed by the majority. In fact the Indian has almost invariably been represented as being vindictive, quick to resent an injury, real or supposed, insolent to superiors, and last, but not least, most intolerably lazy; and these characteristics are popularly supposed to render him unfit for the highest duties of citizenship. Let us see if these charges will bear the clear searchlight of truth."

As to the Indian's vindictiveness, Dr. Hallock has this to say: "It is said that he is vindictive, and never fails to repay an injury. Can we expect more of his civilization than of ours? When William Tell shot the apple on the head of his son, Gesler noticed a second arrow drop from the folds of his vest. In thunder tones he cried: 'Slave, why hast thou concealed that arrow?' Quick as lightning came the proud response: 'To shoot thee, tyrant, had I slain my child'; and all the world applauded the sentiment.

"Why is it that we deny the redskin chief of the West the praise we so freely accord the paleskin chief of the East? I contend that this love of liberty, implanted deep in every Indian heart, so far from being a detriment, is of immense advantage, and will eventually make him a better and more patriotic citizen of the commonwealth, although it is this very trait which makes him now so objectionable and offensive to our frontiers. The redskin chief has had possession of his happy hunting grounds so long, that, whether rightly or otherwise, he considers them his by right of occupancy. And when he sees the paleface intruder approaching, his sense of injustice and his inherent love of freedom are instantly aroused, and he sounds the war cry. I have seen these old chiefs more than once exhorting their kindred, and in a manner that has sometimes made me shudder. I could almost fancy they were putting into Indian dialect the impassioned words of our own eloquent Patrick Henry, and calling to their redskin comrades in thunder tones, 'Why stand we here idle? What is it we wish? What would we have? Is life so dear or peace so sweet as to be purchased [of the paleface] at the price of chains and slavery?' I fancy that many an old chief, with his supreme contempt of death and his intense love of liberty, closes his peroration substantially with the same idea: 'As for me [and mine], give me liberty, or give me death.' Meanwhile, we, like Pilate of old, have stood idly by—washing our hands in innocent blood; and, forgetting that we have not given him time to adjust himself to his unaccustomed environment, with the blundering but accommodating spirit of our American civilization, we have given him death every time!"

## MISSIONARY INTELLIGENCE.

IOWA.—The revival of the church at Durant is another instance of the impossibility of destroying the life of a once planted Church germ. Years ago the church in Durant, fostered by eastern benevolence, was a promising parish with

church and rectory and a small but determined band of communicants. The gradual removal of the English-speaking people threatened the extinction of the parish; but through the earnest efforts of Mr. S. A. Dutton, the lay-reader appointed

by the Bishop when there was no probability of securing clerical services or of maintaining the parish organization, the church, which had fallen to pieces, has been replaced by the purchase and rehabilitation of the Congregationalist church building. The conversion of the same into a neat, attractive, and practically new church has been effected at a cost of between \$1,100 and \$1,200. Mr. Francis K. Pickworth, late a Methodist minister of standing and prominence in southern Iowa, who has been received as a candidate for Holy Orders, has been placed in charge of the Durant mission as a lay-reader and will be admitted to the Diaconate early in the coming year. Mr. Pickworth has already removed to Durant.—*Iowa Churchman*.

*Archdeacon Hoyt's Work*.—The Rev. S. R. J. Hoyt, Archdeacon of Davenport, writes: "The last quarter has been spent largely in the work of establishing services at new mission points, or the revival of services at places where for years the churches have been practically closed. During the year just closed I have been able to turn over to settled missionaries seven stations where (in some for several years) I have given them the only services they could have. These missions are now well cared for, and I am 'moving on' to others. At five of them I have presented classes for Confirmation, aggregating twenty-eight persons. At seven I have baptized nine infants and sixteen adults. I have paid 158 visits to towns; holding 190 Sunday services and ninety-seven week-day services, celebrating the Lord's Supper thirty-three times, and have made 541 visits and travelled 21,577 miles. I have examined five candidates for Orders, and presented one for ordination."

WYOMING AND IDAHO.—The Rev. Sherman Coolidge, native Indian missionary at the Shoshone Indian agency, Wyoming, reports for the quarter ending December 1st last as follows: "Since my last report we have had our Bishop with us, which always gives a new impetus and assurance to our isolated work. An episcopal visitation always brightens us up and gives a new life. The Bishop confirmed five Arapahoes, young men, in the

Indian mission church at the agency. He also visited the Arapahoe settlement, where we sometimes hold services, and made a short address. The Indians there are building a new 'council house' in which they intend to allow us to hold services and to give them religious instructions. In the early days of frontier life the Arapahoes had the reputation of being warlike and ferocious, but they are naturally a good-hearted and peace-loving people.

"I have administered the Holy Communion, preached, and held services at the Shoshone agency, Fort Washakie, and the government Indian school. I have married an Arapahoe couple, baptized seven Arapahoes (one young man and six young girls), from the government school. The St. Andrew's Brotherhood members have held their regular meetings, which were very well attended. We missed the inspiring presence of our faithful director, Fremont Arthur, at our last meeting.

The Rev. John Roberts also reports of his work at the agency, as follows: "There are here, at the mission, twenty Shoshone Indian girls living with us; but this is not a Church school. I have a grant from the government, which is supplemented by the gifts of generous Churchpeople. The school is not connected with the Church, nor are the ladies who teach and have charge of the girls members of the Church; but they are true-hearted Christian women, who are doing wonders for these poor wild children of the mountains. Twenty-five pupils are on the roll, twenty of them always in residence. They are the daughters of the chiefs and head men of the Shoshone tribe. We trust, when the time comes for them to leave, that they will carry with them the light and blessings of true Christian womanhood to their dark heathen homes.

"Fremont Arthur, a young Arapahoe Indian, a former pupil, is employed as helper in missionary work in the camps. Seventeen young Indians sought and received the Sacrament of Baptism this quarter, largely through his ministry. He rides up to the mission on Fridays for the services of the following week, when he tells from camp to camp the simple truths of the old, old story.



# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

## NOTES ON THE CHINA MISSION.

[From The Church in China.]

THERE are already more than ninety applicants for admission to St. John's College at the beginning of the next term, and the demand for education of the character of that given at St. John's seems to be larger than ever.

We referred in the last number of the *Church in China* to the fact of the coming forward of one of our native teachers of English for Baptism, and in this number we are glad to be able to speak of another equally significant occurrence. It is the application from one of our brightest and best students to become a candidate for the Ministry. There are times when we wonder whether the effect of giving an English education to all our students will rob the mission of their services or not. With the education that they have received they can demand higher salaries than those the Church is able to pay her native Ministry, and it is but human nature for them to feel an attraction toward those employments where the greater lucrative gain is to be found. The young man of whom we speak is the son of the late Rev. Z. S. Yen, and the nephew of the Rev. Y. K. Yen. His desire to follow in his father's footsteps, and his willingness to take up the life of the minister of the Gospel, with whatever sacrifice it may entail, is to us another evidence of the depth of the Christian character of many of the Christians of the second generation.

St. John's College compound is a hive of busy workers, and it would be unfortunate if the impression were to go abroad that all the work done was in connection with the college. Miss Dodson, in addition to her regular work at St. Mary's

Hall, has started a series of talks to the women of the outlying hamlets. In company with Mrs. Tsang, the matron at the Girls' School, she goes out twice a week, and in a room rented in one of the village houses they gather the native women around about them, and try to teach them some of the fundamental truths of the Christian religion. There are at present three women who have come forward as inquirers, and who are desirous of being prepared for Baptism. The little that has thus far been accomplished in this way gives hopeful promise of what we may expect will be the result of Miss Crummer's work when she has it thoroughly under way.

The latter has made good progress with the language, and is beginning to hold classes and give instruction in Chinese. In company with Mrs. Pott, she visits the dispensary and talks to the women while they are waiting for treatment. She has also organized mothers' meetings for the married women living on the compound, and in this way teaches them needlework, gives them instruction and the pleasure of a social afternoon, and is able to inculcate the principle of working for others.

THROUGH the courtesy of Dr. Henry W. Boone, the surgeon in charge, we have received a copy of the annual report of St. Luke's Hospital, Shanghai. The report contains a number of interesting statistics both of the indoor work in the wards and the outdoor work in the dispensary. The report says: "The hospital has sustained a severe loss in the death of Dr. R. A. Jamieson, who was for so many years honorary surgeon. Dr.

Jamieson was most faithful in the discharge of his duties; he was ever ready to assist his colleagues and to promote the interest of the hospital. Dr. Duncan Reid, as honorary ophthalmic surgeon, has conducted the eye clinic, and Dr. R. S. Ivy has succeeded Dr. H. M. Perkins as honorary dental surgeon."

One hundred and thirty-five surgical operations were performed in the hospital. Five hundred and ninety-two minor surgical operations were performed in the out-patient department.

Daily services for the out-patients have

been held in the chapel, in addition to the work done in the wards by the clergy who have regularly visited the patients.

In addition to liberal subscriptions from both foreign and Chinese citizens, we notice that the taotai presents \$100 and the city magistrate forty dollars toward the running expenses for the year. The magistrate of the mixed court also shows his appreciation of the hospital's work by an offering of fifty dollars. The Bishop of the mission is the sole trustee, and five Chinese gentlemen constitute the visiting committee.

## ANNOUNCEMENTS.

*Africa.*—As we go to press, information is received from the Right Rev. Dr. Ferguson that he arrived safely at Cape Palmas on New Year's Day. He found all there in good health. He writes: "I trust we shall be able to do more for the advancement of Christ's Kingdom in this land than ever before."

*China.*—A letter has been received from the Right Rev. Dr. Graves stating that he arrived safely in Shanghai on the morning of December 30th and found that all in the mission were well.

*Japan.*—Information has been received from the Right Rev. Dr. McKim that Mr. J. H. Kobayashi was admitted to the Diaconate in Trinity Cathedral, Tokyo, on the First Sunday after the Epiphany, January 12th. The candidate was presented by the Rev. T. S. Tyng, and the sermon, an unusually interesting one, was preached by the Rev. J. Y. Naide, a Japanese clergyman. Mr. Kobayashi has been assigned work as assistant at the cathedral among the Japanese.

—Miss Georgiana Suthon, who sailed from Yokohama by the steamer "Coptic" on January 5th, reached San Francisco on the 21st of that month. Under date of February 8th she conveyed the information that she had arrived safely at her home in New Orleans.

—Miss Irene P. Mann left Staunton, Virginia, January 14th, arriving at New Orleans the next evening, and leaving there on the 16th she reached San Francisco on the 19th and sailed for Japan by the steamer "Coptic" on the 28th of the same month.

—The Rev. Joseph S. Motoda, who was educated in the Philadelphia divinity-school, and has been pursuing post-graduate studies at Columbia College, New York, was advanced to the Priesthood by the Bishop of Pennsylvania in the Church of the Saviour, Philadelphia, on the Second Sunday after the Epiphany, January 19th. Mr. Motoda is to take a professorship in Trinity divinity-school, Tokyo.

## AFRICA.

### THE NEW DWELLING-HOUSE AT CAPE MOUNT.

Mr. John M. Haag, agent of A. Woermann at Monrovia and Cape Mount, writes to the Board of Managers a letter, dated December 17th last, regarding the new dwelling-house at Cape Mount. Mr. Haag gives unsolicited testimony to the good management of Mrs. Dr. Walrath in her superintendency of the erection of

the building, and we print his letter with great satisfaction. Mr. Haag writes as follows:

"To assist Mrs. Walrath in her great responsibility, some of the business men of Liberia have examined and valued the new dwelling-house at Cape Mount. Such a building in this country was a great undertaking, and has proved to be a greater success. There is no other build-



ing to compare with this one here in Liberia. The buildings at Monrovia are not built so exactly and carefully, and cost in comparison with this new house a great deal of money.

"My house in Monrovia cost the builder between \$3,000 and \$3,500. Mr. R. A. Sherman built a new house there, which cost him very nearly \$5,000, and of the houses in all Liberia there is not one as well founded and built as the new dwelling-house at St. John's Station in Cape Mount. I was quite astonished when I heard that the house cost only about \$5,500, as I valued it at not less than \$8,000. My experience in building out here dates since 1887, at which time I came to this coast of Africa to attend to some work in the Messrs. Woermanns' business at Elobey near Gaboon. Since 1888 I have been the agent of the said firm, and during that time I have built several houses and stores, so I know the meaning of such an undertaking. When I heard last year that a lady was going to superintend the building and the workmen, I thought it not possible that it should be finished by her with the amount of money mentioned and in less than a year, while at the same time Mrs. Walrath was superintending the station.

"We can also say that the greatest skill has been shown in the careful management of all material. Not a nail has been misused or ill-appropriated. Every stone had to be dug out, quarried out of the earth, and carried to the building place.

"The children of the station, boys and girls, did their best in assisting Mrs. Walrath in her really hard undertaking. These children carried sand and water

up the hill, say, much more than 1,000 bucketfuls, and it pleased me very much to see in their faces their fondness for the work.

"It does look so differently up here now from what it did when I came up before Mrs. Walrath came. If the children are not in school, they are working at different things about the station to keep the place in order.

"The coffee farm also is improving; the space between the trees is cleaned out and the crop will be splendid. We are only sorry that there is no person here to enlarge the coffee farm. Mr. Jones did his best to assist Mrs. Walrath in the farm work. There is land enough here still belonging to the station to be planted with about twice the number of trees which are standing already. I consider it a great loss to the support of the station that the aforesaid matter has not been carried out long since.

"There remain 50,544 feet of lumber of various sizes. As the masons are about finishing now they will be paid off and sent to their country. Mrs. Walrath needs money to pay these men the balance of their wages. I procured her a loan of \$400 from R. J. B. Watson for sixty days.

"In conclusion, I trust you will receive what I have done for the mission in the same kindly spirit that it has been done. The lady in charge was much distressed upon casting up the final accounts to find the cost of the building had so much exceeded the appropriation, and called upon us to go through her accounts, she fearing a mistake. I assure her, and you also, all is clear and well done.

"Believe me, gentlemen, a friend to your work in this land."

## CHINA.

A LETTER FROM BISHOP GRAVES.

ST. JOHN'S COLLEGE, SHANGHAI,  
January 21st, 1896.

On Thursday, January 2d, I officiated at the marriage of Miss Elizabeth McKechie to Archdeacon Thomson. Mrs. Thomson has been for some years a faithful missionary of the Woman's Union Mission in Shanghai. The wedding was at the house of the Woman's Union Mis-

sion, and a numerous company of guests, both Chinese and foreign, was present. Mr. and Mrs. Thomson went to Hong Kong for a few days and are expected back on Saturday.

Mr. Partridge will reach here to-day. While he is absent Dr. Merrins will take the Wuchang accounts and Mr. Huntington will go over to Wuchang to live and take the English work in the Boon-

School and do what he can to supply Mr. Partridge's place as head during his absence. Mr. Ingle, in addition to his other work, will go over to Wuchang once a month to celebrate Holy Communion. This is the best arrangement that we have been able to make. We are so short of men that the absence of one seriously inconveniences us.

The Ladies' House and the Training School are almost finished. It was fortunate that we began to build when we did, for there has been an unusual amount of building going on in Shanghai, owing to a "boom" which has advanced prices a third or more, and if we were to make the contract now it would cost us fully 4,000 taels more.

Land, too, has rapidly advanced in price, and the prospect of a great increase in the manufacturing interests of Shanghai has caused land along all waterways to be bought up at fancy prices. Every plot of land for the two miles between us and the Bubbling Well has been purchased, and if the point that we acquired a year ago were now in the market it would unquestionably be bought up as a site for a mill, and at the very least at twice the price we paid for it. Had we not secured this piece of land we should have had reason to regret it very sorely.

We are obliged to unite our land in front with the new purchase in the rear, and to make a road along the side of the creek for this purpose. When this is done the little infirmaries will be moved, so as to minimize the chance of infection in case we are obliged to isolate cases of contagious disease among the children in the schools and orphanage. It is also intended to move the college outhouses and wash-house to the point, thereby serving a double purpose; removing these buildings to a more convenient situation, and by occupying the new ground preventing trespass and cutting of our trees. A plan has been drawn, and all buildings will be placed in the best situation relatively to the other buildings. The making of the road and 'bundling' of the creek bank will entail some extra expense, as also the moving of the Chinese houses, which I ask the Board to provide for out of any unexpended balance that may be found this year,

Bishop Schereschewsky is proceeding rapidly with his work on the Bible. Those who have seen the manuscript think that when it is printed we shall have a Wen-li version far more accurate and in better style than any now in use. The Bishop's health is excellent and his energy untiring.

On the Second Sunday after the Epiphany I visited Kong Wan and confirmed a class of six for the Rev. H. N. Woo. There was a good congregation and a hearty service.

The collegiate department of St. John's has been reorganized in harmony with the intention with which it was founded. I inclose a memorandum to give an idea as to the lines on which the work will be carried on. The prosperity of St. John's and its popularity will be evident from the fact that, while only a few new students can be added this term, there have already been examined over a hundred applicants for the vacancies.

F. R. GRAVES,  
Missionary Bishop of Shanghai.

#### REORGANIZATION OF THE COLLEGIATE DEPARTMENT OF ST. JOHN'S COLLEGE.

It was intended, in the foundation of St. John's College, to unite in one institution the three departments of arts and sciences, of medicine, and of theology.

Much good and careful work has been done in the past in each of these departments; but they have not been sufficiently united under one general plan, so as to insure the greatest efficiency. The teaching in the theological school has been suspended for several years past, so far as Shanghai students were concerned, and the medical school has been conducted in the settlement at a distance from the college.

The time seems now to have come for carrying out more completely the original idea of the college, and reorganizing the theological and medical schools.

For the better accomplishment of this end the present memorandum has been prepared by the Bishop :

#### I.—GENERAL.

(1) There shall be a collegiate department of St. John's College, consisting of the three schools, of arts and sciences, of medicine, and of theology.



(2) The title of the head of the institution shall henceforth be "President of St. John's College."

(3) The rules for discipline for the three schools shall be arranged by the president and professors sitting as a general faculty.

(4) The ordinary exercise of discipline and oversight of the students of the three schools shall be vested in the president.

(5) The faculties of the theological and medical schools shall consult with the president as to the arrangement of hours of study, times of examination, etc.

## II.—THE SCHOOL OF ARTS AND SCIENCES.

(1) The course in arts and sciences shall last three years, and shall consist of such studies as the president in consultation with the other professors shall determine.

(2) Students may obtain scholarships, of an amount to be hereafter determined.

(3) The diplomas given at graduation shall be granted by the equal vote of the professors.

## III.—THE MEDICAL SCHOOL.

(1) The medical school shall be conducted by the dean, H. W. Boone, M.D., and the professors of the medical faculty, with a course of study to be approved by them.

(2) Students in this school shall be graduates of the preparatory department at St. John's, or shall have studied a course which is equivalent.

(3) The course in medicine shall last four years.

(4) Students may obtain scholarships, of an amount to be hereafter determined.

(5) The diplomas given at graduation shall be granted by the equal vote of the professors.

## IV.—THE THEOLOGICAL SCHOOL.

(1) The theological school shall be conducted by such professors as the Bishop may appoint, with a course of study to be approved by him.

(2) Students in this school shall be, in the ordinary course of things, graduates of the college in the course of arts and sciences.

(3) The course in theology shall be three years.

(4) Students may obtain scholarships, of an amount to be hereafter determined.

NOTE.—The appropriation for the theo-

logical and medical schools shall be left in the hands of the treasurer, and drawn upon by the president for the payment of scholarships, and by the theological and medical faculties for the ordinary running expenses of their departments.

## DESTRUCTION OF THE CHURCH OF THE NATIVITY, WUCHANG.

On the afternoon of All Saints' Day, November 1st last, a very severe storm passed over Wuchang and Hankow, and did a great deal of damage to buildings and shipping. The severest effects were felt on the corner of the hill on which the Church of the Nativity stands, and the building was very seriously injured. It began with a blinding snowstorm early in the morning, and the thermometer fell some forty degrees in the twenty-four hours. The wind increased in violence during the day and reached its height at about three o'clock in the afternoon. The sexton and two boys of the altar guild were the only persons in the church at the time, and the Rev. Mr. Liu, the Deacon, hearing the roaring of the wind and the creaking of the timbers, warned them all to leave the building. Hardly had they done so when the north-eastern corner of the roof was ripped off, and then, with a noise like thunder, the great planks and sheet-iron coverings were torn from their places and hurled into the adjoining garden and beyond. The chancel covering fell in, and the great arch came down with a force which completely destroyed pulpit, lectern, desk, and everything that was in its way. The heavy granite crosses fell, one inside the church and one in the sexton's house adjoining, and went completely through the solid redwood flooring.

We quote from the architect's report: "I beg to inform you that I have surveyed the damage sustained by the Church of the Nativity at Wuchang, during the gale or typhoon which passed over this place on the 1st of November, and have to report as follows: The iron covering and boarding of the roof, together with the purlins, have been entirely carried away, leaving the principals only; one side of the roof-covering, measuring about seventy feet by twenty-four

feet, has been thrown on the ground, and lies in one sheet, the side facing the gale has been lifted off and carried over the school building, nearly 200 feet from its original position, in sheets of about twenty-five feet square. The principals have been prized up by the force of the wind, and the upper part of the brick-work damaged, those over the chancel are actually in pieces, and all the principals are more or less out of plumb and strained. The floors have sustained injuries in some places by the stone crosses and brick-work falling upon them, the colonnade on the north side has become detached from the main wall and insecure, the ceiling of the chancel has sustained injury, and the walls of the vestry are cracked where they join the main walls of the church.

Pending the Bishop's return, the dam-

aged portions of the building are being removed and the walls all lowered. Plans have been submitted by the architect for radical changes in the building, which will protect it in future from the force of the storms to which its exposed position renders it liable. In the meantime, there being no one place in the mission compound large enough to accommodate the church's congregation, three distinct services are arranged for and held at the same time—one for women in the women's reception hall, one for men in the men's reception hall, and the remaining service for the Boone School in the large class-room.

We hope all our kind friends at home will remember us in this hour of trial and extend to us the prompt and ready help necessary to put the church in a proper condition.—*Church in China.*

## HAITI.

### NEWS OF THE CHURCH.

BISHOP HOLLY, in a recent letter from Port-au-Prince, says: "On the first Sunday in January our English services were resumed, after a suspension of seven and a half years, following the fire of July 4th, 1888. Fifty-three persons composed the congregation. The interest therein has gone on increasing. This service is held at 4 P.M. on Sundays. There are two services besides in French on Sundays, at 9 A.M. and 7 P.M. The parish school was reopened, after a suspension during a similar period, on the second Monday in January last. Twenty-one scholars so far have been registered.

"On the morning of January 30th the Rev. Dr. and Mrs. Tatlock, who arrived in our harbor the evening before on a new steamer, making a trial trip in the West Indian seas, called at the Bishop's residence. The arrival of foreign clergy-

men of the Church here are 'like angels' visits, few and far between.' The last clerical visitor was Bishop Thorold, then Lord Bishop of Rochester, in 1881. The presence of Dr. Tatlock and his wife was like a refreshing shower upon a dry and thirsty land. They only had a very short time to remain on shore, as the steamer was about leaving for Venezuela. Nevertheless, we extemporized a short thanksgiving service in the church, where about twenty members of the congregation living in the vicinity of the church assembled, partly French and partly English-speaking people. The service took place in both languages, the first part in French and the last in English, at which thanksgiving was rendered to God for the safe journey of Dr. and Mrs. Tatlock thus far on their route, and they were commended to the care of Almighty God for the remainder of the voyage."

## THE FAVORITE LANGUAGES IN JAPAN.

THE only foreign languages that seem to have any attraction for the Japanese are English and Chinese. The latter attracts them most naturally, as it is the vehicle through which they have received all their religious and moral teaching. In Japanese literature the characters used are Chinese, the inflections and

particles being added in the Japanese syllabary, or *kana*, as it is called. The Chinese being an uninflected language, and structurally distinct from Japanese, the latter have adopted the Chinese sign for the root word, to which they affix *kana* or syllabic signs as may be required.—*Canon Tristram's "Rambles in Japan,"*



# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i. 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii. 8.*

\* \* \*

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

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FOR DEEPER AND YET DEEPER SPIRITUAL EARNESTNESS AND CONSECRATION, FOR MORE AND MORE OF THE SPIRIT OF SACRIFICE FOR THE SAKE OF A LOST WORLD, FOR A TENDERER COMPASSION TOWARDS ALL WHO KNOW NOT CHRIST AS THEIR SAVIOUR: FOR THESE LET US FERVENTLY PRAY THROUGHOUT THIS SEASON OF LENT WITH DEVOUT CONTRITION FOR OUR PAST NEGLECTS.

“GIVE, GIVE.”

“GIVE, give,” cries Mammon, and her call

Is wafted on each breeze,  
And multitudes an answer make,  
And well their idol please.

“Give, give,” cries Satan, and his voice  
Is heard in loud command,  
And millions gladly give themselves,  
Their goods, their heart, and hand.

“Give, give,” says Self, and ne’er too great  
Is deemed the sacrifice  
Upon the altar of that god,  
Who blinds the mental eyes.

The world, the flesh, the devil: all  
Forever seek their prey,  
And men are fain to heed their words,  
And ready to obey.

But how much do we to our Lord,  
From whom is life and health,  
And all we have and all we are,  
Bestow of all our wealth?

Alas! men often cry, “Lord, Lord,”  
But little they fulfil  
Of what they ought and what they know  
To be His holy will.

If, loving pleasure more than God,  
We use what He has given  
To glorify ourselves, not Him,  
We have no hope of Heaven.

By serving is our love made known;  
Let alms be joined with prayer,  
And treasure uncorrupt above  
Shall wait our entrance there.

F. W. BARTLETT, D.D.

## THE MEANING OF INTEREST.

WHAT does the word *interested* mean? This question was asked by Miss Hewlett of the missionary hospital at Amritsar, India, in her last annual report. The answer, that the word comes from *interesse*, “to be among,” suggested to her the marginal rendering of the words of the Child Jesus in the temple, in the Revised Version of St. Luke ii., 49: “Wist ye not that I must be in the things of My

Father?” In them, or among them. So, to be “interested” in missions means, or ought to mean, not being amused by accounts of queer customs or of personal adventures, but being “among” the people of the missions in thought and sympathy and prayer, if not in person.

## DISGRACING HUMANITY.

THE Rev. Dr. Cyrus Hamlin, for many years president of Robert College, Constantinople, writes: “The Sultan of Turkey has kindled a fire which he cannot quench, and in his heart does not wish to quench. If on the part of the Kurds the conflict is merely for robbery, lust, and plunder, on the part of the sultan it is the crescent against the Cross, and it is his most sacred duty to see the Cross in the dust beneath Moslem feet! Should England and Russia unite, Armenia will be rescued, and the power of the sultan will receive a mortal wound. Should they disagree, Armenia will be destroyed; Christianity, civilization, humanity, will be disgraced, and the guilty powers will settle the account with Him who has said: ‘Vengeance is Mine, I will repay!’”

“The sultan is an absolute monarch. His will is law. He is the arbiter of life and death. He is infallible. He can deprive an officer of his office and send him to prison or exile at any moment, without assigning any reason. He considers it his high duty to unify his empire, and to allow but one religion [in his opinion], the only true religion—Islam. He is only following Russia in this. The czar is forcing all his people into his own faith. ‘This is what I will do,’ says the sultan; ‘I will begin with the Armenians, because they have no defender. I cannot touch those of the Romish faith, for France would immediately avenge the cause of the Pope and the Jesuits with precious little regard to the usual forms of diplomacy. For a similar reason I cannot at present touch the Greeks, who have Russia for their defense.’”

## A GLORIOUS OCCUPATION.

To teach a few Sunday-school children week after week commonplace, simple truths—persevering in spite of dulness



and mean capacities—is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.—*F. W. Brighton.*

### A CHANGE IN PUBLIC SENTIMENT.

At the recent Mohonk Indian conference, the Rev. Dr. Gates, the president, referred as follows to the great change in public sentiment concerning the reservation idea and the tribal relation: "It is ten years since I first attended one of these conferences, and it is interesting to think how much has been accomplished since that time. At that meeting, when any of us dared to say that the tribal relation should be broken up, there were those who declared, almost 'with tears,' that we had no right to touch that sacred relation; that this tribal tie was peculiar to the Indians, was their distinguishing mark, their birthright, and that we had no right to force upon them our American ideas of the family and the state. Then we began to compare views; and by virtue of those qualities which Kidd in his 'Social Evolution' reminds us are those that carry man beyond and above his brother animals—by virtue of our capacity to modify our instincts and our habits by reason, and to act at once socially and rationally—we were able to exchange views and to arrive at truth, until now you cannot find any one who will defend the maintenance of the tribal relation.

"When some of us who were thought to be fanatics began to say that the reservation must be broken up, many others said: 'No! By sacred treaty stipulations we must keep the reservations intact forever.' But a careful study of the subject showed us that no people could acquire a national right in the soil, in any proper sense, whose claim was based merely on roving over the country to hunt and fish. The conviction deepened that the changes asked for were really in the interest of the Indians, and that we might safely modify the treaties if we did so in the spirit of just and kind regard for their best interests. All now see that the reservation is an unmitigated evil. We have

tried in vain to mitigate its evils. It must go. It is going."

### NO RETREAT.

THE *Missionary Herald* says: "The suggestion has several times been made that the board [the A. B. C. F. M.] should order its missionaries in Turkey to retire, coming either to Constantinople or altogether away from the Turkish dominions. We are confident that our missionaries as a body would protest against any such action. They recognize the perils which surround them; but so far as we have heard there has been no hint of a wish to withdraw. The native Christians look to them for strength and comfort, and to leave these Christians now would be to expose them to yet further perils. Mission property would be unprotected, and the schools and other enterprises in which they are engaged would be totally destroyed. From some points it may be necessary to withdraw; but the brave men and women who represent us in Turkey desire to stand at their posts, to care, amid whatever perils arise, for the work to which in more senses than one they have given their lives."

### ENGLISH MISSIONARY GIFTS.

AMONGST the benefactions for the month we notice the following: One gift of £500, one of £250, one of £200, one of £150, and five of £100. Of these gifts two are in lieu of personal service, two are for the support of missionaries, and one is the result of the Strangeways Convention missionary day.

One of the gifts announced above is £100, for the support of a missionary, from a Sheffield lay worker who has home ties which prevent his going to the mission field. He wishes the gift to be used to provide a substitute, and hopes to be able to continue the gift annually as long as he lives. May many more be led to do likewise!—*Church Missionary Gleaner.*

### A BOOK ON THE VEDAS.

THE Rev. Maurice Phillips, the experienced missionary in India, has published a volume entitled, "The Teaching

of the Vedas." Of it the *Indian Evangelical Review* says: "It is a clear and well classified summary of the teaching of the ancient sacred writings of the Hindoos. Much of what is given in such succinct and readable form may be found in the standard works of Max Müller and others, but it is hidden in those books amidst a multitude of other subjects, and must be sought out in laborious fashion, as the bee extracts its honey from a hundred different flowers dispersed in many gardens."

### A COREAN STRATEGIST.

THE island of Wolung Do is well known to Koreans and has an interesting history. The fertility of the island made it famous, for we are told that "bamboo grew to twice the size it grew on the mainland, while the peaches were so large that the pits were divided and wine cups made from the two parts." The island was inhabited by a people as wild and lawless as they were superstitious. Various attempts were made to subdue the fierce dwellers on this island, but they all ended in failure. At last in the days of Silla, Yi So Poo, more brave and ingenious than his predecessors, hit upon a device which may be compared favorably with the wooden-horse strategy of ancient Troy. He played upon the fears and superstitions of the savages. Before sailing, so the legend runs, he had a large number of wooden sea-lions made. Approaching the island he uncaged the fierce beasts and quietly dropped them into the water. He then harangued the people, pointed to the sea full of lions, and threatened them that unless they submitted immediately and surrendered unconditionally the angry beasts would be turned loose upon them. The articles of surrender were drawn up at once, signed, and Wolung Do became one of the 10,000 islands over which his majesty holds sway.—*Corean Repository*.

### FRAGMENTS.

—The *Missionary Herald* says: "Some friends of the American Board in Illinois, as is well-known, have consecrated their bees to the Lord's work. Sev-

eral weeks ago the American Board received a check for ninety dollars, with expressions of joy that they were able to send it. Still later, another check came for \$100; and now, last of all, a check for \$510."

—Bishop Awdry, Suffragan-Bishop of Southampton, has been appointed by the Archbishop of Canterbury Missionary Bishop of Osaka, Japan. Bishop Awdry will be supported by the Society for the Propagation of the Gospel.

—The *Japan Weekly Mail* says: "Ma Sei-zui, a Chinese ex-prisoner at Osaka, who was sent back to China the other day, arrived in Osaka recently with the intention of teaching the Chinese language in that city. The kind treatment received by him while in exile induced him to return to Japan."

—Says the *Bombay Guardian*: "India is growing rich in young missionaries, who are the sons and daughters of veteran workers. A special blessing seems to rest on such young disciples, who, like Samuel, John, and Timothy, have been set apart by their parents for the Master's service from their birth."

—The oldest missionary of the Church of England in New Zealand—the Rev. Joseph Matthews—has just died. He had seen more than fifty of the once cannibal Maori ordained to the Priesthood, several of whom were converts won and trained by himself.

—Archdeacon Shaw, of the mission of the Society for the Propagation of the Gospel at Tokyo, has been formally thanked by the Japanese Government "for his services to Japan in one of the most critical periods of its history, by writing and correcting misapprehensions about the country from time to time."

—Bishop Royston, in a paper on the Foreign Missions of the English Church, says: "Our whole Church of England seems even now to contribute to this greatest of undertakings not more than (at most) one-tenth of what it spends on various voluntary efforts for work at home! Nor do we send out one in 5,000 of our communicants, and hardly more than one in forty of our clergy to the world-wide mission field."



# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

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## TO DIOCESAN OFFICERS.

THE March conference of general and diocesan officers of the Woman's Auxiliary will be held in the Woman's Auxiliary Room on Thursday the 19th, after noonday prayers in the chapel.

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## A SECRETARY ABROAD.

ON December 3d, 1895, the secretary of the Springfield Diocesan Branch of the Woman's Auxiliary was invited to address the Margaret B. Martin Branch of the Woman's Auxiliary of St. Clement's Church, El Paso, Texas. By a pleasant coincidence, it was the date and hour of her own annual meeting, from which circumstances compelled her to be absent, and distant 2,000 miles.

Upon being presented to the branch, she was informed that she saw before her the chief force and strength of the Woman's Auxiliary in the great Missionary Jurisdictions of New Mexico, Arizona and extreme Western Texas. It comprised just ten earnest, faithful women and the devoted young rector of St. Clement's Church, who is spending his feeble strength in the work of Christ upon the arid plains of Western Texas. Bishop Johnston, of San Antonio, over 600 miles distant, who has just concluded his last official visitation here, and Bishop Kendrick, at Santa Fé, about 400 miles north, in whose jurisdiction El Paso has lately been placed, are his nearest neighbors in the Church's work.

The Margaret B. Martin Branch of the Woman's Auxiliary was founded by, and is named for, the rector's sister, who labored for the Auxiliary with untiring zeal for two years, until a year ago she was called to her rest. The branch, although young and small in numbers, is vigorous, and has sent for each year of its existence a generous box to some parish or mission more needy than its own. With true missionary spirit, it has resolved to reach out into the great missionary jurisdictions in which the Auxiliary is less well known, and heartily responded to a suggestion that Churchwomen in Silver City, San Marcial and Las Vegas, New Mexico, Phoenix and Tucson, Arizona, and other distant points be invited by letter to co-operate in Auxiliary work. The branch listened with great interest to an account of the Triennial Meeting in Minnesota, and decided with enthusiasm to endeavor to send one or more delegates to the next Triennial at Washington in 1898, that the work in New Mexico and Arizona may be represented; also to increase its contributions to the United Offering, and to distribute mite chests for that purpose wherever the Church is to be found.

Only those who know what life is in the great Southwest, and what the

Church work is that Mr. Martin and his young wife are carrying on, with all the various interests of the Auxiliary, St. Andrew's Brotherhood, Daughters of the King and Ministering Children's League, represented in small but earnest branches, can fully appreciate the heroism and devotion of those who stand fearlessly and with unfaltering faith and zeal at the very outposts of Church work.

ISABELLA L. CANDEE.

### THE FEBRUARY CONFERENCE.

THE February conference was held on Thursday the twentieth, at the close of noonday prayers. The annual meeting of the New York Branch occurring upon the same day, the attendance from that branch was small, but the following branches were represented:

Connecticut, four (one, Junior); Long Island, two; Minnesota, one; Newark, three; New Jersey, one; New York, three; Pennsylvania, two; also Maryland by a visitor.

On motion, Mrs. Whitaker, president of the Pennsylvania Branch, took the chair and presided over the meeting.

The Secretary called the roll and read the minutes, and then presented the following report:

As in the January meeting we were called upon to mention the loss of one of our long-time associates in Auxiliary work, so now to-day we must record the deaths of three others: Miss Sarah J. Chase, treasurer of the Massachusetts Branch, Miss Alice B. Howe, Vice-President in the Pittsburgh Branch, and Miss Susan C. Gower, Manager in the New Haven Archdeaconry of the Connecticut Branch.

As far back as 1880, in the third year of the Massachusetts Branch, we find Miss Chase serving as secretary of the Foreign Committee, and in 1887 as treasurer of the branch, in which office she continued to the time of her death.

The following minutes in regard to the other officers have been received from Pittsburgh and Connecticut:

#### IN MEMORIAM—ALICE B. HOWE.

We have been called upon, with deep and sincere sorrow, to mourn the loss of our second vice-president, Miss Alice B. Howe. Her clear-headed, wise counsels will be greatly missed. Her suggestions were always to the point, and appeals were often made to her good judgment. Her interest in Church and missionary work was evinced by her attendance at the meetings of the General Convention and others, and as a generous and cheerful giver, her loss will be felt. A member of this branch from the beginning, serving as president and vice-president, she faithfully fulfilled the duties of her position. Of her domestic and social virtues this may not be the time or place to speak. The memory of them is with those who knew and loved her. We shall miss her gracious presence, while we pray that, like her, we may be found working, while waiting for the great change.

*Resolved:* That a copy of this minute be sent to the family, *The Churchman*, the *Church News*, and *THE SPIRIT OF MISSIONS*.

For the Pittsburgh Branch of the Woman's Auxiliary:

(Signed.)

MRS. CORTLANDT WHITEHEAD.  
MISS C. KERFOOT.  
MRS. M. A. TSCHUDI.



IN MEMORIAM—SUSAN CHARLOTTE GOWER.

*Died February 1st.*

The officers and managers of the Connecticut Branch of the Woman's Auxiliary to the Board of Missions desire to place on record a brief memorial of their sense of the deep loss that they have recently sustained in the death of one of their number, Miss Susan C. Gower, one of the managers in the New Haven Archdeaconry since the organization of the Auxiliary in Connecticut, nearly sixteen years ago.

So many years of association in work for Christ and His Church draws the bonds of personal friendship very closely, and so the memory of this dear friend, taken from us, will be always most precious and enduring.

Earnest and untiring in the special work under her charge, she yet was large-hearted enough to plan wisely for the whole, and so brought with her to our officers' meetings a most helpful personality. We had learned to value her judgment very highly; for while she was so frank, brave and outspoken, she was always so bright and sunshiny, yielding cheerfully to the opinion of the majority, even if unconvinced of its wisdom, that we all loved as well as respected her, and can most truly echo the words of one of our number, privileged to be present at the burial service: "Certainly she has done her work so faithfully, wisely and lovingly that we can none of us grudge her her well-earned rest; but what are we to do without her?"

Surely from *her* rest in "Paradise the blest," could our dear friend speak to us now, would there not come such words of inspiration for our work, that "hearts would be brave again and arms be strong" to labor for our dear Lord in earnest? So that with her, in God's good time, we too may hope to sing "An endless Alleluia!"

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Among the warnings and lessons taught by these recent losses none can appeal to us more forcibly than the need of training the children and young girls of the present day to be women of like mind, like purpose and like persevering energy in the future, with these women who have been our associates in the past. The place for this training is evidently in the Junior Department of the Auxiliary, and we are desirous of using this occasion to emphasize again the importance of this portion of our work. The Junior Department was authorized by the Board of Missions, not as a separate society, but as an association of the missionary workers among the children of the Church dependent upon the women of the Auxiliary for development and guidance. Baptism being the form of admission into the Church's Missionary Society, active participation in missionary effort through the Auxiliary makes the children at once members of its Junior Department. There they can be taught habits of daily prayer, of missionary study and of regular, conscientious giving, individually, in little societies, or in Sunday-schools. Various methods have been tried in different dioceses. In forty-five branches the officers of the Woman's Auxiliary guide the Junior work; in twenty-five, Junior officers have been especially appointed. We would suggest to the officers in each diocese that, when they next meet for conference, they give some time to the careful consideration of the Junior work and its present condition in their branch. We would suggest this to all branches, and hope that where there are special Junior officers they meet with the others for this purpose.

Such occasional meetings seem to us of great importance, that they may keep before the officers the responsibility that the Woman's Auxiliary has toward it Junior Department and its close connection with it. In such conferences the officers can talk over questions of mutual interest, some of which are causing anxiety in the minds of some of the older workers. Such questions as that of age: how long Juniors should be considered Juniors, and when and how they may graduate into the ranks of the Woman's Auxiliary; how a second class of the Woman's Auxiliary

may be established to receive those younger women who, passing out from the ranks of the Juniors, yet find their interest and methods better developed in separate meetings than by complete absorption in the older branch.

In such conferences harmony and good fellowship will be promoted, and a better mutual understanding will be reached as to the Auxiliary as a whole. Would it not be well that the officers should come to view it in the light of a graded missionary school, where the children go on from class to class, encouraged and not held back by their teachers, who see in progress in missionary spirit and gifts a reason for promotion, in order to leave place for the new worker, not for holding back for a selfish enjoyment or eager desire to lay claim to the good results of the careful training?

In some diocesan branches we notice the introduction of the little voluntary society started in Rochester, Western New York, in 1891, and called the Babies' Branch, as a sort of kindergarten class of the Junior Department. This little society emphasizes the fact, already set forth, of Baptism being the initial step in the child's missionary life. We would suggest to the Auxiliary officers that, in introducing this *babies' class* into their diocesan branches, care be taken to engraft it regularly into the Junior Department, keeping in view the idea of the oneness of the Auxiliary as a whole; that, from babyhood, its members are to be trained in active service, and are to be passed on, and to pass on cheerfully and naturally from one stage to another. We earnestly urge that this be the general principle in the Auxiliary, and that the officers in the different branches talk it over freely and frankly among themselves, and together at our monthly conferences, with a view to putting it into active and harmonious practice throughout the Auxiliary everywhere.

We must claim your attention for a few moments longer for a matter of interest that has occurred during the last month. On the last of January or first of February we received from Miss E. C. Parsons, editor of the Presbyterian Missionary magazine, *Woman's Work for Woman*, the following letter:

156 FIFTH AVENUE, NEW YORK,

January 30th, 1896.

DEAR MISS EMERY:

With mine own hand I send to you personally, hoping so to expedite this business.

The resolution accompanying speaks for itself. The proposition to send such a resolution to our government, came from the Woman's Board Meeting in this house. It is warmly endorsed by our senior secretary, Dr. Ellinwood. He says we owe it to ourselves to *give this testimony*. Without waiting to forward a copy of the resolution, we have *telegraphed* to all the Women's Foreign Missionary Societies in the country, whose headquarters are outside of New York, asking if they will join us in such action. Some replies, all heartily assenting, have come in, already.

We should be very sorry not to have your Auxiliary stand with us in this. Have you not an executive committee or officer, with power to act in such a case, on behalf of your Auxiliary? Please let us have your answer at the earliest possible moment. I trust no technical obstacle will prevent what I know your hearts would prompt, a cordial consent to be counted in with the other societies in this action.

We believe the knowledge of our little effort will at least carry support to the hearts of women sorely needing in it Asia Minor.

If you join with us, shall we add to the round numbers of women "represented" 75,000 or 100,000—on behalf of your Auxiliary? *Without* your numbers included, we shall fill the space which is left blank with "about 500,000."

We wish to send this to Washington by Monday.

Yours sincerely,

ELEEN C. PARSONS.



The resolution sent to Washington read as follows :

WHEREAS: American women resident in the Turkish Empire are, at this time, exposed to great physical hardship and distress of mind on account of the unexampled misery which they see on every side; and

WHEREAS: We believe, upon unimpeachable authority, that our Armenian sisters have been so dealt with that they have, in at least one large company, drowned themselves in the Euphrates river, to escape a fate worse than death; have been turned out by scores into winter snow, dispossessed of every article of clothing; have, in uncounted numbers, seen those upon whom they depended for support slain before their eyes; are left desolate by loss of their homes, parents and little children, and have, a great number of them, laid down their lives as martyrs for Jesus Christ;

THEREFORE: Out of our womanly and Christian sympathy we pray you, the President of these United States of America, where woman's home and honor are secure, to interpose, if possible, for the protection of those Christian women who may yet survive, and for the alleviation of their sufferings.

This letter and resolution were laid before Dr. Langford and Mrs. Twing, and, acting with their concurrence, the following reply was sent to the appeal :

MY DEAR MISS PARSONS:

I have shown your letter to Dr. Langford, Secretary of the Board of Managers, and to Mrs. Twing, Honorary Secretary of the Auxiliary, and we agree in thinking that you may add the Woman's Auxiliary to your list of signatures, as our Board of Missions passed resolutions of sympathy at their Triennial Meeting in October, and the Auxiliary officers (representing our branches all over the country) did the same.

We have no record of membership in the Auxiliary, and I feel really unable to tell how many women are connected with it. I suppose you might let your statement of 500,000 include these.

I am sure I do not see how any right-minded person, even though not professedly a Christian, can help wishing that the shameful atrocities of which we hear so much, and to stop which most people seem to do so little, might be ended.

Yours sincerely,

JULIA C. EMERY.

In response, Miss Parsons wrote again, on February 6th :

DEAR MISS EMERY:

Enclosed is the revised form of the Petition which went to the President on the 4th, accompanied by a brief and simple note. It has been followed by much prayer. We have reason to think it will give comfort to the brave missionary women in Asia Minor, and to the suffering Armenian women, to hear that we are not indifferent, nor dumb, to their woes. I shall give some account of this incident in our March *Woman's Work for Woman*. It is due to the societies. I want to express the satisfaction it gave to our ladies to learn, in their meeting last Wednesday, that the Auxiliary which you represent stands with us, and of this great body of women, in this action. It is my ardent wish to never, never, as a missionary worker, do anything to hinder the fulfilment of our Lord's Prayer, "That they all may be one."

Yours sincerely,

ELLEN C. PARSONS.

We submit this matter to the officers present to-day, asking them to signify their agreement with the course pursued. [This approval was expressed by the conference.]

At the close of her report the Secretary read a note from the secretary of the Connecticut Branch, in regard to the readers of THE SPIRIT OF MISSIONS among the officers in that diocese:

Feeling very sure that the number of non-subscribers among the Connecticut

officers, as given in the February SPIRIT OF MISSIONS, was much too large, I have, by personal correspondence with the officers reported as not subscribing, obtained the following information: (This in addition to the copy taken through a club.)

Three take it in their own names, and have for years. Four have not subscribed, as other members of their households take it; one of these, I may add, had it forwarded to her regularly during a trip of six months in Europe. One did have it, but now subscribes instead for a Churchman in Florida who wished it, having it sent directly to him from the office. (She has frequent opportunities of seeing the magazine.) Two I have as yet been unable to hear from, as they are away from home; but if they do not subscribe themselves, they are so situated as to be able to see it frequently. This leaves but two of the thirteen; one of these tells me that she has been intending and hoping to for long, but has not yet been able to, and the other, who is a newly-appointed officer, writes that she fully intends to subscribe for the magazine, but she had not when your list was made.

Thus investigation shows that instead of thirteen of the thirty Connecticut officers reported as non-subscribers, all but four at the outside receive THE SPIRIT OF MISSIONS in their households.

If you will kindly print this in the March number it will greatly oblige us.

The Honorary Secretary again expressed her opinion that to reach Churchwomen as yet uninterested in missions and the work of the Auxiliary, opportunity should be taken to introduce the subject at gatherings of women, otherwise interested; and told of a small conference of Churchwomen held in the Conference Room of the Church Missions House, New York, at which Mrs. Hunter spoke of the work at St. Augustine's, Raleigh, and of the annual conference of Pennsylvania Churchwomen, to be held within a few days in Philadelphia, in which the missionary subject would find its place. She also said that she had been invited to meet the associates of the Girls' Friendly Society in Pennsylvania, to speak with them of ways in which that society may be associated with the Auxiliary in its missionary work. She reported also the satisfactory condition of the Training Schools for Deaconesses in New York and Philadelphia, and the encouraging beginning of a third in New Orleans, opened in November, and now containing three candidates for the Diaconate and 106 special students.

There were no reports from committees, save that Mrs. Boulton reported a meeting of that on Missionary Workers, and the Secretary announced the appointment by the Board of Managers of Mrs. F. G. Sigler, directress of the Junior Department in the Newark Branch, to fill the vacancy in the Advisory Committee on the Junior Department.

With the Doxology the meeting adjourned.

## TENNESSEE.

### THE COLORED MISSIONS OF TENNESSEE.

WE are indebted to the kindness of the newly appointed archdeacon for Colored work in Tennessee for the following account of the missions in that diocese.

Archdeacon Caswall writes to the Woman's Auxiliary in February:

"I was appointed Archdeacon of Tennessee, for Colored work, by Bishop Quintard, on October 1st, 1895. Since my appointment I have visited all our missions, nine in number, once; and several of them twice or oftener. I make my headquarters at Columbia, forty-seven miles south of Nashville; as we have at Columbia a very interesting mis-



sion, with no Deacon or Priest in charge of it. I therefore practically take charge of it, giving it all my spare time; and during my absence Mr. Frank Shoup (son of the Rev. Prof. Shoup, of Sewanee, and of the Columbia Institute) acts as lay-reader, and the rector of St. Peter's Church administers Holy Communion on the first Sunday of each month. I held a six days' mission there in Advent, which was well attended every day, with continually increasing interest. Our responding and singing are most hearty. A young Colored woman is the (voluntary) organist, and plays well. Three persons, two of whom I have recently baptized, are awaiting Confirmation. Our Sunday-school superintendent was brought up a Methodist, but from conviction came into the Church four years ago. He is a most devout and earnest Churchman. He came from Franklin, Tennessee, thirty miles from Columbia. I am now sending him there for a few days on a mission to see what prospects there are of starting a mission of the Church in his birthplace, among his relations and friends. I have been there twice, and think the outlook is good. At Christmas time our Sunday-school children were made very happy by the receipt of a box of presents from Morristown, the Diocese of Newark, for their Christmas-tree. We have 117 on our roll as belonging to our Sunday-school. The members of the congregation presented me with a fine, large turkey for Christmas.

"Our mission at Jackson is the point of special interest just now. I held a meeting of the congregation in November, and they resolved to purchase a site and build a church at a total cost of \$1,050 or thereabouts. They very quickly raised a subscription list amounting to \$110, but we shall need considerable assistance from outside. The mission was started only a year and a half ago. We have twenty-two communicants. They have service six times a year only on Sundays, and once a week during Lent; in the white church at 4 P.M. But this is only a temporary arrangement.

"Immanuel Mission, Memphis, is our best established congregation. When the work was started an old frame church

was purchased from the Lutherans. This is now much decayed; the site is very bad, being among warehouses and factories; the congregation comes mainly from South Memphis. A new church will have to be built in this latter locality soon, and the present property sold; the site is very valuable for other purposes.

"But in all our work here in Tennessee we need a much larger supply of workers, and means to support them; and the people need good training by their Deacons and Priests in the matter of giving. Our work has so recently been started, and our members are consequently so few, that at present we absolutely require outside assistance. But help ought not be required permanently, and I trust will not be.

"I am at present visiting Clarksville for the purpose of starting the work of the Church. There are but two Colored communicants (from the West Indies) to start upon. I called a meeting, inviting all who were interested in forming a congregation to come. Sixteen persons came. We are to have the first service to-morrow, Sexagesima Sunday, the Colored Methodist Episcopal congregation lending us their building for the afternoon.

"A lady living in Clarksville, who is much interested in the Colored people, has suggested to me that an industrial school should be started at once, and that, taking that as our nucleus, the Church should be rather an outgrowth from it. She has already for some time held a sort of industrial school for Colored children herself in or near her own house.

"We have to depend on the children anyhow for the growth of the Church. Persons past middle life, who have never been accustomed to the teaching and practices of the Church and her high tone of moral life, can seldom be relied upon for becoming exemplary Christians. We must train up the children, looking to the future, ten or twelve years hence, for any material and reliable growth of Church membership; and those who so liberally sustain work among the Colored people need not expect to see any rapid increase, while still they have a right to see or know that the foundations for our work are being well and truly laid.

# FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of E. Walter Roberts, Assistant Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from January 1st, to February 1st, 1896 :

\* Lenten and Easter Offering.

### ALABAMA—\$48.10

*Florence*—Trinity Church, General..... 8 10  
*Greensboro'*—Mrs. C. L. Stickney, Domestic, \$20; Foreign, \$20..... 40 00

### ALBANY—\$699.25

*Albany*—St. Paul's, for "Pauline Beck Hewson" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Paul Beck" scholarship, Boone School, Wuchang, China, \$50..... 75 00  
St. Peter's, Foreign..... 108 23  
*Catskill Station*—"Mrs. H. L.," for Bishop Morris' missionary from the Middle West..... 5 00  
*Duanesburg*—Christ Church, Domestic, \$5; Foreign, \$2.50..... 7 30  
*Green Island*—St. Mark's S. S., Miss Cushing's Reapers, \$2.50; Mrs. Baker's Willing Givers, 50 cts., for girls' school, Japan..... 3 00  
*Hobart*—St. Peter's, Foreign..... 3 42  
*Hogansburgh*—Missionary Box No. 35,818, Domestic..... 6 25  
*Kinderhook*—St. Paul's, \$15.25; S. S., \$5, Domestic and Foreign..... 20 23  
*Lansingburgh*—Trinity Church, Foreign..... 27 23  
*Ogdensburg*—St. John's, Girls' Junior Aux. Society, Wo. Aux., Sp. for Miss MacRae's work, China..... 5 00  
*Saratoga*—Bethesda, \$55; Mr. Moore, \$50, Sp. for mission work, North Dakota..... 105 00  
*Stockport*—St. John Evangelist's, Foreign..... 3 00  
*Troy*—St. Paul's, Domestic, \$185; Colored, \$15; Indian, \$15; Foreign, \$105..... 320 00  
*West Troy*—Trinity Church, Foreign..... 10 54

### ARKANSAS—\$26.30

*Batesville*—St. Paul's S. S., General..... 6 80  
*Little Rock*—Christ Church, Foreign..... 20 00

### CALIFORNIA—\$11.84

*Fresno*—St. James', Foreign..... 9 52  
*San Mateo*—St. Matthew's School, Foreign..... 2 32

### CENTRAL NEW YORK—\$2,362.73

*Auburn*—St. Peter's, Domestic..... 212 00  
*Bainbridge*—St. Peter's, Foreign..... 5 00  
*Big Flats*—St. John's, General..... 2 00  
*Camden*—Trinity Church, Foreign..... 1 00  
*Chittenango*—St. Paul's, Domestic, 75 cts.; Foreign, \$2.05..... 2 80  
*Elmira*—Trinity Church, General..... 113 24  
*Horseheads*—St. Matthew's, General..... 2 10  
*New Berlin*—St. Andrew's, Foreign..... 21 02  
*Owego*—St. Paul's, Domestic..... 2 50  
*Syracuse (East)*—Emmanuel Church, Foreign..... 1 10  
*Miscellaneous*—"E. M. A.," for work in Domestic Missionary Jurisdictions, \$1,700; for work in Foreign Missionary Jurisdictions, \$300..... 2,000 00

### CENTRAL PENNSYLVANIA—\$324.98

*Altoona*—St. Luke's S. S., General..... 3 02  
*Athens*—"B.," Domestic, \$5; Foreign, \$5..... 10 00  
*Bloomsburg*—St. Paul's, General..... 30 47  
*Decatur*—St. Paul's Mission, Domestic..... 1 12  
*Drifton*—St. James', Indian, \$54.45; Colored, \$54.44..... 108 89  
*Honesdale*—Grace, Domestic, \$5; Foreign, \$5..... 10 06  
*Jonestown*—St. Mark's, Foreign..... 2 44  
*Mifflin*—Church of the Good Shepherd, Foreign..... 13 17  
*Philipsburg*—St. Paul's, Foreign..... 4 63  
*Mite Box No. 8,532*, Foreign..... 11 18  
*Plymouth*—St. Peter's S. S., Domestic, \$7.25; Foreign, \$7.25..... 14 50  
*Reading*—St. Barnabas', Foreign..... 4 25  
*Sayre*—Church of the Redeemer S. S., General..... 8 00  
*Scranton*—St. Luke's, Foreign, \$27.43; S. S., General, \$20..... 47 43  
*Wellsboro'*—St. Paul's, Domestic, \$5; Indian, \$5..... 10 00  
*Wilkes Barre*—St. Clement's, Domestic, \$6.07; Foreign, \$9.81..... 15 88  
*Miscellaneous*—Branch Wo. Aux., for "Cen-

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.



tral Pennsylvania" scholarship, St. Mary's School, South Dakota.....	30 00	S. S., Domestic, \$8.19.....	56 69
<b>CHICAGO—\$549.90</b>		<i>North Branford</i> —Zion, General.....	3 48
<i>Chicago</i> —Christ Church, Circle of King's Daughters, for "Alice McPeck" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	<i>North Guilford</i> —St. John's, Foreign.....	7 00
Grace, Wo. Aux., Sp. for scholarships in All Saints' School, South Dakota, \$25; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$10; Sp. for Bishop Graves, The Platte, for church at Bloomington, Nebraska, \$10; Sp. for Bishop Gray, Southern Florida, \$21.50; Sp. for cross for burying ground, Cape Mount, Africa, \$5; "L." Sp. for "Gregory" orphan in Japan, \$30.....	101 50	<i>Norwalk</i> —Grace, Sp. for school, Nara, Japan.....	10 00
Church of the Redeemer, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	2 00	<i>Norwich</i> —Christ Church, Foreign.....	121 73
St. Chrysostom's, Wo. Aux., Sp. for Bishop Graves, The Platte, for purchase of church at Bloomington, Nebraska.....	50 00	<i>Pine Meadow</i> —St. John's, Foreign.....	5 56
St. James', General, \$10; Wo. Aux., Sp. for pledge for Southern Florida, \$5; Sp. for scholarship in All Saints' School, South Dakota, \$15; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$20.....	50 00	<i>Rowayton</i> —Mrs. E. F. Weed, Sp. for Miss Carter's Indian work, Minnesota.....	10 00
St. Mark's, General.....	50 00	<i>Southport</i> —Trinity Church, Domestic, \$31.63; Foreign, \$34.92.....	66 55
St. Philip's, Foreign.....	4 15	<i>Stamford</i> —Miss E. D. Ferguson, Sp. for Miss Carter's Indian work, Minnesota.....	100 00
Trinity Church, General.....	30 00	<i>Tracy</i> —"H. R. N.," Domestic, \$5; Foreign, \$5.....	10 00
"L." for "H." (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	40 00	<i>Warehouse Point</i> —St. John's, Domestic.....	22 81
Miss Larned, Wo. Aux., for "F. G. M." scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	50 00	<i>Watertown</i> —Christ Church, General.....	20 00
<i>Galena</i> —Alice L. Snyder, Domestic, \$3.65; Mite Box No. 3.445, Foreign, \$3.65.....	7 30	<i>Waterville</i> —St. James' S. S., General.....	4 00
<i>La Grange</i> —Emmanuel Church, for Colored work, \$50; Domestic and Foreign, \$49.08; S. S., for Bishop Graves mission, China, \$9.01; Wo. Aux., Sp. for Bishop Graves, The Platte, for church, Bloomington, Nebraska, \$7.50.....	115 59	<i>Wethersfield</i> —Trinity Church, Domestic, 75 cts.; Foreign, \$7.25.....	8 00
<i>Streator</i> —Christ Church, General.....	4 00	<i>Woodbury</i> —St. Paul's, General.....	2 50
<i>Winnelka</i> —Branch Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	20 36	<b>DALLAS—\$10.00</b>	
<b>COLORADO—\$35.81</b>		<i>Big Springs</i> —St. Mary-the-Virgin, Domestic.....	3 40
<i>Buena Vista</i> —"A Friend," General.....	1 45	<i>Colorado</i> —All Saints', Domestic.....	3 60
<i>Denver</i> —St. John's, Domestic.....	5 00	<i>Dallas</i> —Church of the Good Shepherd, Foreign.....	3 00
<i>Fort Logan</i> —Mrs. J. L. Fowler, for Japan.....	20 00	<b>DELAWARE—\$156.08</b>	
<i>Manitou</i> —St. Andrew's, Foreign.....	7 86	<i>Christiana Hundred</i> —Christ Church, Colored, \$6.37; Mexico, \$9.90.....	16 27
<i>Pueblo</i> —St. James' Mission Chapel, General.....	1 50	<i>Middletown</i> —St. Anne's, Foreign.....	29 76
<b>CONNECTICUT—\$1,558.33</b>		<i>Newark</i> —Mrs. Curtis, for Rev. Mr. Forrester's salary, Mexico.....	25 00
<i>Branford</i> —Trinity Church, Domestic.....	16 31	<i>New Castle</i> —"A Contributor," Foreign.....	10 00
<i>Bridgeport</i> —St. John's, Domestic, \$4; Foreign, \$5; S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan, \$12.50.....	21 50	<i>Wilmington</i> —Chapel of the Good Shepherd, Domestic, \$6.23, Foreign, \$6.23.....	12 46
<i>Brooklyn</i> —Trinity Church, \$3.71; "J." \$5; "E. and M. P. F." In Memoriam, \$10, Domestic.....	18 71	<i>Immanuel Church</i> , for Japan.....	10 76
<i>Derby</i> —St. James' S. S., Sp. for Bishop Talbot, Wyoming and Idaho.....	12 15	<i>St. Andrew's</i> , Foreign.....	25 00
<i>Greenwich</i> —Christ Church, Domestic.....	164 00	<i>St. Matthew's</i> , General.....	2 00
<i>Hartford</i> —Trinity Church, Domestic, \$42.74; Colored, \$6.42; Indian, \$7.60; Foreign, \$80.47; Mexico, \$3.....	140 23	<i>St. Michael's</i> , General.....	3 68
"Four Children," Wo. Aux., Colored.....	22	<i>Trinity Church</i> , Colored.....	15 65
<i>Litchfield</i> —St. Michael's, Foreign.....	31 64	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 50
<i>Meriden</i> —St. Andrew's, Domestic.....	137 00	<b>EAST CAROLINA—\$28.99</b>	
<i>Middletown</i> —Christ Church, General.....	30 00	<i>Edenton</i> —St. Paul's, Wo. Aux., General.....	11 49
<i>New Haven</i> —St. Paul's, Sp. for Bishop Wells, Spokane, Domestic, \$15.25; "A Member," for salary of Rev. W. J. Cleveland, Madison, South Dakota, \$400.....	415 25	<i>Kinston</i> —St. Mary's (of which Dora Miller, \$4), Foreign.....	6 00
<i>Woman's Church</i> Missionary Society, Wo. Aux., for China.....	3 00	<i>Roper</i> —Advent, Domestic, 63 cts.; Foreign, 64 cts.....	1 27
<i>Mrs. J. B. Robertson</i> , General.....	100 00	<i>Scuppernon</i> —St. David's, Domestic, 87 cts.; Foreign, 86 cts.....	1 73
<i>New Milford</i> —St. John's, Foreign, \$48.50;		<i>Wilmington</i> —St. John's, General.....	5 50
		<i>St. Paul's</i> , General.....	3 00
		<b>EASTON—\$6.85</b>	
		<i>Kent Co.</i> —I. U. Parish, General.....	65
		<i>St. Paul's</i> Parish, General.....	3 11
		<i>Somerset Co.</i> —Wicomico Parish, Grace, General.....	3 09
		<b>FLORIDA—\$42.16</b>	
		<i>Apalachicola</i> —Trinity Church, Foreign.....	9 05
		<i>Arredondo</i> —Mission, General.....	1 35
		<i>Cedar Key</i> —Christ Church, Foreign.....	2 40
		<i>Crescent City</i> —Mission, Domestic.....	1 60
		<i>Gainesville</i> —St. Augustine's, General.....	35
		<i>Huntington</i> —Mission, Domestic.....	1 55
		<i>Jacksonville (South)</i> —All Saints', General.....	4 25
		<i>Marianna</i> —St. Luke's, Foreign.....	3 70
		<i>Melrose</i> —St. Agatha's, General.....	1 43
		<i>Micanopy</i> —Mission, General.....	79
		<i>Milton</i> —St. Mary's, General.....	3 30
		<i>Monticello</i> —Christ Church, General.....	5 63
		<i>Pensacola</i> —St. Katherine's Chapel, General.....	3 60
		<i>Starke</i> —St. Mark's, Foreign.....	1 85
		<i>Waldo</i> —St. Paul's, Foreign.....	1 31
		<b>FOND DU LAC—\$49.60</b>	
		<i>Fond du Lac</i> —St. Paul's, Rev. Charles E. Taylor, Domestic.....	1 00
		<i>Oconto</i> —St. Mark's, Domestic, \$1.80; Foreign, \$1.80.....	3 60

<i>Oshkosh</i> —Trinity Church S. S., General, \$25; Sp. for Bishop Morris, Oregon, \$20	45 00	ling expenses of Rev. Mr. Forrester, Mexico, \$20	4,410 04
<b>GEORGIA—\$153.06</b>		St. Ann's, Foreign, \$188.83; China, \$10; Japan, \$10; Africa, \$10	218 82
<i>Americus</i> —Calvary, Foreign	7 75	St. Clement's, Domestic	4 60
<i>Atlanta</i> —St. Luke's Cathedral Chapter, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	25 00	M. T. Clark, Domestic, \$2; Foreign, \$1; Indian, \$1; Colored, \$1	5 00
<i>Augusta</i> —Atonement, Foreign	5 00	Miss S. J. Lewis, Foreign	1 00
( <i>Summerville</i> )—Church of the Good Shepherd, Foreign	39 34	<i>College Point</i> —St. Paul's Chapel S. S., "Muhlenburg" scholarship, St. Mary's School, South Dakota	13 09
<i>Brunswick</i> —St. Mark's, Foreign	5 25	<i>Flushing</i> —St. George's S. S., Sp. for Bishop of Alaska	50 59
<i>Frederica</i> —Christ Church, Foreign, \$5.25; Domestic, \$7.87; China, \$5	18 12	<i>Garden City</i> —Cathedral of the Incarnation, Africa	26 50
<i>St. Simon's Island</i> —St. Ignatius' Mission, General	2 10	<i>Hollis</i> —St. Gabriel's Church, Domestic and Foreign	1 75
<i>Savannah</i> —St. Stephen's, General	50	<i>Huntington</i> —St. John's, General	2 50
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Southern Florida, \$25; Sp. for scholarship in All Saints' School, South Dakota, \$25	50 00	<i>Islip</i> —St. Mark's, Foreign	6 00
<b>INDIANA—\$51.75</b>		<i>Jamaica</i> —Grace, General, \$81.55; "A Friend," Colored, \$10	91 55
<i>Goshen</i> —St. James', Domestic	7 35	<i>Sag Harbor</i> —Christ Church, Foreign	3 25
<i>Muncie</i> —Grace, Foreign	6 25	<i>Miscellaneous</i> —Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$100; Sp. Miss Carter's Indian work, Minnesota, \$64.30	164 30
<i>Terre Haute</i> —St. Stephen's, Wo. Aux., for salary of Dr. Hasple, China	10 00	"M., General	100 00
Contents of Mite Chest No. 5,071, General	8 15	<b>LOS ANGELES—\$9.00</b>	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa	20 00	<i>San Gabriel</i> —Church of the Saviour, Foreign	9 00
<b>IOWA—\$16.25</b>		<b>LOUISIANA—\$54.50</b>	
<i>Albia</i> —Grace Mission, General	1 35	<i>Baton Rouge</i> —St. James', General	7 50
<i>Anamosa</i> —St. Mark's, Foreign	2 00	<i>Mer Rouge</i> —St. Andrew's, Domestic and Foreign	2 00
<i>Chariton</i> —St. Andrew's, Foreign	8 00	<i>New Orleans</i> —Annunciation, C. M. Prichard Memorial, through Wo. Aux., for Miss Suthon's salary, Japan	1 25
<i>Fort Madison</i> —Hope Church, Domestic	4 15	Christ Church, C. M. Prichard Memorial, through Wo. Aux., for Miss Suthon's salary, Japan	21 15
<i>Sioux City</i> —St. Thomas' S. S., for China	75	St. Luke's, Wo. Aux., General	3 00
<b>KANSAS—\$11.52</b>		Trinity Church, C. M. Prichard Memorial, through Wo. Aux., for Miss Suthon's salary, Japan	11 25
<i>Collyer</i> —Contents of Missionary Box No. 92,383, General	75	<i>Oak Ridge</i> —Church of the Redeemer, Domestic and Foreign	2 00
<i>Dwight and White City Station</i> —Missions, General	1 25	<i>Port Allen</i> —Christ Church, General	1 35
<i>Fort Leavenworth</i> —"A Churchwoman," Foreign	5 00	<i>Thibodeaux</i> —St. John's, Foreign	5 00
<i>Leavenworth</i> —St. Paul's S. S., General	3 52	<b>MAINE—\$202.18</b>	
<i>Pittsburg</i> —St. Peter's, Domestic	1 00	<i>Augusta</i> —St. Mark's, Domestic and Foreign	4 00
<b>KENTUCKY—\$262.67</b>		<i>Bar Harbor</i> —St. Saviour's, General	15 00
<i>Hopkinsville</i> —Grace, Christian Endeavor Society, for Rev. J. A. Ingle's work, China	12 00	<i>Biddeford</i> —Christ Church, General	5 50
<i>Louisville</i> —Christ Church Cathedral, General, \$37.31; "Mrs. R. C. H.," Indian, \$4	41 31	<i>Dexter</i> —Messiah, General	5 00
St. Andrew's, Wo. Aux., Mrs. Dennis' salary, Cape Palmas, Africa, \$75; S. S., Colored, \$7.36; "St. Andrew's S. S. No. 1" scholarship, \$25, "St. Andrew's S. S. No. 2" scholarship, \$25, both in St. John's Mission, Cape Mount, Africa; "Wm. A. Robinson" scholarship, St. John's College, Shanghai, China, \$40; Charles H. Pettet, for "W. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa, \$25	197 36	<i>Eastport</i> —Christ Church, Domestic	10 00
<i>Paducah</i> —Grace (of which Wo. Aux., \$4), General, \$9; Wo. Aux., Domestic, \$5	12 00	<i>Exeter</i> —Holy Trinity, General	3 15
<b>LEXINGTON—\$8.00</b>		<i>New Castle</i> —St. Andrew's, General	6 00
<i>Paris</i> —Miss Rebecca Ford Heath, Sp. for Miss Anna Perry's work in Japan	8 00	<i>North East Harbor</i> —St. Mary's, General	8 98
<b>LONG ISLAND—\$5,109.25</b>		<i>Portland</i> —St. Luke's Cathedral (of which Wo. Aux., \$30, and S. S., \$50), General	96 37
<i>Brooklyn</i> —Church Charity Foundation, "S. J.," Domestic, \$8; Foreign, \$2.25	10 25	<i>Presque Isle</i> —St. John's, General	18 50
( <i>Heights</i> )—Grace, Domestic, \$2,367.52; Foreign, \$1,232.52; Indian, \$35; Colored, \$10; Africa, \$10; Sp. for Bishop Wells, Spokane, \$175; Sp. Bishop Millsbaugh, Kansas, \$35; Sp. Bishop Talbot, Wyoming and Idaho, \$100; Sp. Bishop A. R. Graves, The Platte, \$175; Sp. Rev. L. W. Applegate, Olympia, \$100; Sp. Rev. E. N. Joyner, South Carolina, \$100; Sp. St. John's Church, Sommersville, New Hampshire, \$50; Wm. G. Low, travel-		<i>Seal Harbor</i> —St. Jude's, General	4 68
		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. Bishop Gray's work, Southern Florida	25 00
		<b>MARQUETTE—\$20.00</b>	
		<i>Marquette</i> —Bishop G. Mott Williams, Sp. for diocesan work in Western Michigan	20 00
		<b>MARYLAND—\$1,601.69</b>	
		<i>Allegheny Co. (Westernport)</i> —St. James', General	1 81
		<i>Anne Arundel Co. (West River)</i> —Christ Church, Wo. Aux. (of which legacy Miss M. Hall, \$25), Japan, \$41; Rev. Thomas J. Packard, General, \$5	49 00
		<i>Baltimore</i> —Emmanuel Church, Foreign, \$103.42; Domestic, \$10; L. Miller, Sp. for bed in St. Mary's Orphanage, China, \$25; Wo. Aux., salary Miss Ives, South Dakota, \$100	238 42
		Grace, contents of mite box, Domestic	5 05
		Mount Calvary, Domestic and Foreign, \$55.52; Sp. for Bishop of North Dakota, \$6.01; contents of mite chest, Foreign, \$1.20	62 73



St. John the Baptist, Colored.....	2 35		
St. Paul's, the Misses Wood, Sp. (to be invested) and the income applied annually for the support of missions in Alaska.....	1,000 00		
(Avalon)—St. Paul's Chapel S. S., Sp. for the hospital of Navajo Indian Mission..	2 50		
"Mrs. C. C.," Sp. for support of a girl in Mr. Osuga's orphanage, Japan.....	12 00		
Baltimore Co. (Catonsville)—St. Timothy's, Sp. for All Saints' Hospital, South McAlester, Indian Territory, \$5; Wo. Aux., Sp. for Mr. Osuga's orphanage, Japan, \$75; Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1.....	84 00		
(Govanstown)—Church of the Redeemer, Domestic, \$12.44; Foreign, \$4.81.....	17 25		
(Pikesville)—St. Mark's on the Hill, Domestic and Foreign.....	13 55		
Calvert Co. (Prince Frederick)—All Saints', Domestic.....	2 41		
(Prince Frederick)—St. Paul's, Domestic.....	2 02		
Frederick Co. (Frederick)—All Saints', Domestic, \$11.01; Indian, \$5; Colored, \$5.75; Wo. Aux., five cent collection, Foreign, \$16.75; Indian, \$10.75; Mexico, \$9.88.....	59 14		
Harford Co. (Churchville)—Holy Trinity, Domestic, \$3; Foreign, \$3.....	6 00		
Howard Co. (Alberton)—St. Alban's Mission, Domestic, \$6.11; Foreign, \$4.57.....	10 68		
(Guilford)—Queen Caroline Parish, General.....	5 00		
(Jonestown)—Church of the Good Shepherd, Domestic, \$2.84; Foreign, 76 cents.....	3 60		
Washington Co. (Hagerstown)—St. John's, Domestic.....	6 00		
(Hagerstown)—"M. M.," Sp. for Bishop Morris for the missionary from the Middle West.....	1 00		
(Lappon's Cross Roads)—St. Mark's, Foreign.....	50		
(Sharpsburg)—St. Mark's, Foreign.....	50		
(Smithsburg)—St. Anne's, Foreign.....	1 18		
Indian Aid, Wo. Aux., salary of Miss Ives, South Dakota.....	10 00		
Miscellaneous—"A Friend," Sp. for Bishop Morris for missionary from the Middle West.....	5 00		
<b>MASSACHUSETTS—\$4,916.25</b>			
Amherst—Grace, Colored.....	32 00		
Ashfield—St. John's, Foreign.....	1 35		
Boston (Dorchester)—All Saints', Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$2; "Children's Offering at Epiphany Crib," for salary of Miss Sabine, Alaska, \$4.50.....	6 50		
Emmanuel Church, "A Member," Thro' Wo. Aux., Sp. for a chimney, North Carolina, 75 cts.; Sp. for minister's wife, North Carolina, \$1.....	1 75		
(West Roxbury)—Emmanuel Church, Foreign, \$58.20; Wo. Aux., Sp. for St. John's Orphanage, Osaka, Japan, \$5; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$5.....	66 20		
Church of the Good Shepherd, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	1 00		
(Dorchester)—St. Anne's, Domestic.....	12 59		
St. Barnabas', Domestic.....	45 16		
(Jamaica Plain)—St. John's, Domestic, \$45.40; Foreign, \$30.....	75 40		
(Roxbury)—St. James', Foreign.....	45 10		
(Highland)—St. John's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00		
(Charlestown)—St. John's, Foreign, \$32.65; S. S., for "St. John's S. S." scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	57 65		
(South)—St. Matthew's, through Wo. Aux., Sp. for Bishop Brooke, Oklahoma St. Stephen's, Wo. Aux., Sp. for "Elizab-eth" crib, St. Mary's Orphanage, Shanghai, China.....	5 00		
Trinity Church, Domestic, \$280.52; Sp. for Bishop Wells, Spokane, \$500; Sp. for Bishop Brewer, Montana, \$500; Sp. for Rev. J. A. Vance, Indiana, Pitts-			
burgh, \$100; Sp. for Mr. A. V. Womack, Clover, Virginia, \$25; Sp. for Rev. G. B. Van Waters, Portland, Oregon, \$50; Sp. for Rev. H. P. Nichols, Minneapolis, Minnesota, \$200; Sp. for Rev. J. N. Barry, Palouse, Spokane, \$100; Sp. for Rev. Mr. Appleby, St. Paul, Minnesota, \$50; Sp. for Rev. C. E. Haupt, St. Paul, Minnesota, \$50; Sp. for Rev. T. W. Cain, Galveston, Texas, \$100; Sp. for Rev. R. S. Chase, Olympia, \$200; Sp. for Bishop Leonard, Nevada and Utah, \$500; Sp. for Bishop Kendrick, New Mexico and Arizona, \$500; Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$5.....	3,160 52		
Robert Treat Paine, for salary of Chinese missionary, Rev. Mr. Woo.....	550 00		
Grant Walker, Domestic.....	102 32		
"A Friend," Sp. for Bishop Morris, Oregon.....	50 00		
Cambridge—Christ Church, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00		
St. James', through Wo. Aux., for salaries of teachers in Indian schools, South Dakota.....	5 00		
St. John's, Domestic, \$10.40; Foreign, \$86.99; Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$1.....	98 39		
St. Peter's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas Africa.....	1 00		
St. Philip's, Domestic, \$7.50; Foreign, \$7.50.....	15 00		
Fall River—Ascension, Domestic.....	30 00		
Fitchburg—Christ Church, Sp. for Rev. I. Dooman's school, Nara, Japan, \$25; Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$5.....	30 00		
Groton—Mrs. C. D. Fostick, General.....	5 00		
Haverhill—Trinity Church, Sp. for Bishop Talbot's Cathedral Window Fund, Wyoming.....	10 00		
Hyde Park—Grace B. Gidney, Foreign.....	2 00		
Lawrence—Grace, Foreign.....	39 38		
Lowell—M. E. Cushing, "Family of Children," Christmas offering, General.....	3 00		
Medford—Grace, General.....	20 20		
Milford—Trinity Church, Domestic, \$5.11; Foreign, \$5.11.....	10 22		
Natick—St. Paul's, for St. Paul's College, Tokyo, Japan.....	3 00		
New Bedford—St. Martin's, Wo. Aux., Domestic and Foreign.....	6 66		
North Adams—St. John's, Colored.....	8 24		
Salem—St. Peter's, Junior Aux., Sp. for Bishop McKim's work, Japan.....	10 00		
Shelburne Falls—Emmanuel Memorial Church, Foreign.....	3 32		
Springfield—Christ Church, for Bishop Gray's work, Southern Florida, \$5; for Bishop Hare's work, South Dakota, \$5; Japan, \$5; General, \$5.....	20 00		
Stockbridge—St. Paul's, Domestic, \$20; Foreign, \$10; General, \$14.86; Sp. for "Memorial No. 1" scholarship, Logan, Utah, \$40; Sp. for "Orphan" scholarship, Utah, \$40; Sp. for "Stockbridge No. 17" scholarship, Plain City, Utah, \$40.....	164 86		
Taunton—St. Thomas', Domestic.....	114 36		
Van Dusenville—Trinity Church, Foreign.....	2 33		
Wakefield—Emmanuel Church, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	2 00		
Watertown—Church of the Good Shepherd, Domestic and Foreign.....	1 00		
Worcester—All Saints', Wo. Aux., for "Eliza A. Vinton" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Hannah K. Tiffany" scholarship, St. George's Hall, Cape Mount, Africa, \$25; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$5.....	58 00		
Miscellaneous—"Five Sisters," Wo. Aux., for "Caroline P. Sanger Memorial" scholarship, Eliza F. Drury Station, Africa.....	25 00		
"A Friend," through Wo. Aux., Sp. for a chimney, North Carolina.....	3 75		

## MICHIGAN—\$982.45

<i>Adrian</i> —Christ Church, Domestic.....	11 00
<i>Belleville</i> —Grace, Domestic, \$1.60; Foreign, \$1.40.....	3 00
<i>Brooklyn</i> —All Saints', General.....	3 00
<i>Detroit</i> —Emmanuel Church, Wo. Aux., for salary of Miss Bull, Japan.....	10 00
St. Andrew's, Wo. Aux., Sp. for Bishop McKim, Japan.....	5 00
St. James', St. Mary's Guild, Wo. Aux., for Miss Bull's salary, Japan.....	12 00
St. John's, Domestic, \$439.75; Foreign, \$393; Wo. Aux., Sp. for Northern Michigan, \$50.....	882 75
St. Mary's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	5 00
St. Matthew's, Wo. Aux., Sp. for Rev. Mr. Francis, Japan.....	70
<i>Flint</i> —From estate of James B. Walker, Colored, \$1.50; Foreign, \$1.50.....	3 00
<i>Grosse Ile</i> —Branch Wo. Aux., for salary of Miss Bull, Japan, \$6; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$6; Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. Bishop Graves, China, \$2.50; for St. John's College, Shanghai, China, \$2.....	21 50
<i>Mackinac Island</i> —Trinity Church, Domestic, \$6; Foreign, \$5.....	11 00
<i>Owosso Junction</i> —E. M. Thomas, General.....	10 00
St. John's—St. John's, Foreign.....	4 50

## MILWAUKEE—\$80.62

<i>Baraboo</i> —Trinity Church Missionary Society, General.....	6 66
<i>Delavan</i> —Christ Church, Domestic, \$20.38; Foreign, \$24.64; Colored, \$16.73 (of which S. S., \$9.50).....	61 75
<i>La Crosse</i> —St. Peter's, General.....	21
<i>Wacres</i> —St. Luke's, Foreign.....	10 00
<i>Miscellaneous</i> —"A Countryman," General.....	2 00

## MINNESOTA—\$241.32

<i>Faribault</i> —Cathedral, General.....	68 70
<i>Lake City</i> —St. Mark's, General.....	12 50
<i>Minneapolis</i> —St. Mark's, General.....	150 00
<i>Owatonna</i> —St. Paul's, \$3; Choir, \$3; General.....	6 00
<i>St. Paul</i> —St. Peter's S. S., Alaska.....	4 12

## MISSISSIPPI—\$41.67

<i>Greenville</i> —St. James', Foreign.....	9 62
<i>McComb</i> —Mediator, Foreign.....	2 00
<i>Pass Christian</i> —Trinity Church, Foreign.....	4 80
<i>Summit</i> —Christ Church, Foreign.....	1 00
<i>Vicksburg</i> —Holy Trinity, Domestic, \$14.25; Foreign, \$10.....	24 25

## MISSOURI—\$59.20

<i>Clarksville</i> —Grace, General.....	14 35
<i>Crystal City</i> —Grace, Domestic.....	2 00
<i>Kirkwood</i> —Grace, Foreign.....	9 10
<i>Hannibal</i> —Trinity Church, Foreign.....	6 75
<i>Louisiana</i> —Calvary, Foreign.....	1 35
<i>Palmyra</i> —St. Paul's, General.....	6 00
<i>Rolla</i> —Christ Church, Foreign.....	4 65
<i>St. Louis</i> —Christ Cathedral, Domestic and Foreign.....	10 00
St. George's, "A Member," General.....	5 00

## NEBRASKA—\$2.25

<i>Omaha</i> —St. Paul's Mission, General.....	2 25
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## NEWARK—\$606.01

<i>Montclair</i> —St. Luke's, "A Member," Sp. for Bishop Morris' appeal, Oregon.....	20 00
<i>Newark</i> —Trinity Church, Japan, \$75.43; Sp. for Brazil, \$100.....	175 43
<i>Orange</i> —Grace, General.....	300 00
St. Andrew's, Foreign.....	27 23
Mrs. Frances C. Henderson, for "Alfred Biddle Memorial" scholarship, St. Augustine's School, near Monrovia, Africa, \$12.50; "Pinckney H. Adams" (In Memoriam) scholarship, St. Paul's College, Tokyo, Japan, \$30.....	32 50

<i>Passaic</i> —St. John's, Domestic.....	13 89
<i>Short Hills</i> —Christ Church, General, \$25; Sp. for Bishop Graves' work, China, \$5.71.....	30 71
<i>Summit</i> —Calvary, General.....	6 25

## NEW HAMPSHIRE—\$338.19

<i>Concord</i> —St. Paul's, General.....	46 83
St. Paul's School, Domestic, \$75; Foreign, \$75; for "Neighbors" scholarship, High School, Cutington, Africa, \$40.....	190 00
<i>Exeter</i> —Christ Church, Domestic, \$5.80; Foreign, \$5.80.....	11 60
<i>Hanover</i> —St. Thomas', Foreign.....	5 00
<i>Lancaster</i> —St. Paul's, Domestic, \$5.05; Foreign, \$6.25.....	11 30
<i>Manchester</i> —Grace, Domestic, \$43.87; Foreign, \$23.78.....	67 15
<i>Miscellaneous</i> —Branch Wo. Aux., General.....	6 31

## NEW JERSEY—\$528.84

<i>Bound Brook</i> —St. Paul's, Foreign.....	33 10
<i>Burlington</i> —St. Mary's, General.....	58 48
<i>Camden</i> —St. Paul's, "E. R. S.," Foreign.....	11 00
<i>Dunellen</i> —Holy Innocents', Foreign.....	3 00
<i>Elizabeth</i> —Christ Church, Colored, \$6; Foreign, \$37.48; Sp. for Bishop Talbot, Wyoming and Idaho, \$5.....	48 48
Grace, Domestic.....	4 26
Trinity Church, S. S., "Amelia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
Miss Henry, Sp. for Miss Carter's lace-work, Minnesota.....	10 00
<i>Florence</i> —St. Stephen's "A Member," Foreign.....	10 00
<i>Hightstown</i> —Trinity Church, General.....	2 00
<i>Lakeview</i> —Mrs. S. L. Galpin, Domestic.....	15 00
<i>Long Branch</i> —St. James', Domestic.....	13 14
<i>Moorestown</i> —Trinity Church, Rev. J. H. Lamb, General.....	25 00
<i>Mount Holly</i> —Trinity Church, Foreign.....	12 00
<i>New Brunswick</i> —St. John the Evangelist (of which Mite Chests, \$7.17), Foreign.....	107 42
<i>Plainfield</i> —Grace, Wo. Aux., Indian.....	25 00
<i>Roselle</i> —St. Luke's, Wo. Aux., Sp. for Miss Carter's lace-teacher salary fund, Minnesota.....	3 35
<i>Riverton</i> —Christ Church, Domestic, \$50; Foreign, \$10; Colored, \$10; Indian, \$10.....	80 00
<i>Swedesboro</i> —Trinity Church, Foreign.....	8 00
<i>Trenton</i> —Christ Church, Foreign.....	6 56
St. Paul's, Domestic.....	10 05
<i>Miscellaneous</i> —Sp. for Miss Carter toward building a barn for Indians, Minnesota, Wo. Aux., Sp. for Miss Carter's lace work, Minnesota.....	5 00
	18 00

## NEW YORK—18,554.92

<i>Brewsters</i> —St. Andrew's, Sp. for Rev. Mr. Dooman, Japan.....	2 71
<i>Callicoon Depot</i> —"Hopeful," General.....	2 00
<i>Clifton</i> —St. John's, "K," Wo. Aux., Domestic.....	10 00
<i>Cold Spring</i> —St. Mary's, General.....	20 50
<i>Croton Falls</i> —Mrs. Odle Close, Colored, \$10; Indian, \$10.....	20 00
<i>Fishkill</i> —Trinity, Wo. Aux., Sp. for Bishop McKim's dispensary, Japan, either for a bed or a heater.....	5 00
<i>Greenwood Lake</i> —Miss E. M. Rose, Wo. Aux., General.....	1 00
<i>Irrington</i> —St. Barnabas', Domestic and Foreign.....	32 11
<i>Kent Cliffs</i> —St. John Baptist, Foreign.....	1 75
<i>Lake Mahopac</i> —Holy Communion, Domestic, \$5.15; Foreign, \$2.20.....	7 44
<i>Manchester Bridge</i> —St. John's S. S., General.....	1 00
<i>Matteawan</i> —St. Luke's, Wo. Aux., Sp. for cross and railing for burial ground at Cape Mount, Africa.....	1 00
<i>Middletown</i> —Grace, Foreign.....	15 00
<i>Mount Vernon</i> —Trinity Church, Foreign.....	54 12
<i>New Brighton</i> —"In His Name," General.....	4 00
<i>Newburgh</i> —St. George's, Domestic, \$312.20; Foreign, \$103.41; Sp. for Rt. Rev. G. Mott Williams, for the Marquette car, \$50.....	465 61



<i>New Dorp</i> —Mission S. S., Sp. for St. Elizabeth's School, South Dakota.....	7 60	League, for "Cotheal Memorial" scholarship, St. Mary's School, South Dakota, \$60.....	130 00
<i>New Rochelle</i> —D. A. Hanford, Domestic, \$10; Foreign, \$10.....	20 00	Mrs. Merritt, Colored, \$400; Domestic, \$400; Foreign, \$200.....	1,000 00
<i>New York</i> —All Souls' (Memorial of Rev. H. Anthon, D.D.), Domestic.....	216 37	"W." Domestic, \$25; Foreign, \$25; China, \$100.....	150 00
Calvary, Systematic Offering Plan, Domestic, \$600; Foreign, \$600; "Mrs. W. B.," Domestic, \$23.90.....	1,223 90	Mrs. A. C. Alden, Domestic, \$50; Foreign, \$50; Indian, \$25; Colored, \$25.....	150 00
Calvary Chapel, Domestic, \$15.15; Foreign, \$10.09; Sp. for missionary at New Buffalo, North Dakota, \$66.67.....	91 91	"Y." Domestic.....	100 00
Christ Church, General, \$2; Wo. Aux., salary of two Bible women, Japan, \$100; "Edith Wilmerding" scholarship, St. Agnes' School, Japan, \$40.....	142 00	"Birthday Gift," Wo. Aux., Sp. for house for women workers, China.....	53 00
( <i>Riverdale</i> )—Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	Mrs. Frederic Goodridge, General.....	50 00
Epiphany, Miss H. Irving, \$20; Miss A. Jay, \$5; Wo. Aux., for "Epiphany" scholarship, St. John's Mission, Africa.....	25 00	Miss C. A. Hamilton, toward salary of Rev. Henry Forrester, Mexico.....	50 00
Grace Church, Domestic, \$2,377.56; Indian, \$122; "A Member," Domestic, \$20; Miss A. H. Laight, General, \$10.60; Wo. Aux., "Grace Church" scholarship, St. Margaret's School, Japan, \$50; Sp. Mr. Moreno's work, Cuba, \$5.....	2,585 16	"A Friend," Foreign.....	30 00
Holy Apostles', Wo. Aux., for "Edmund Lincoln B." scholarship, St. Mary's Hall, China, \$50; for "Cornelia Prime B." scholarship, Orphan Asylum, Cape Palmas, Africa, \$50.....	100 00	"J. A. S.," General.....	30 00
Holy Communion, Domestic, \$58.50; Colored, \$25; Indian, \$5; Foreign, \$70; General, \$259.61; Misses Ely, General, \$6.50.....	424 61	C. Talman, Foreign.....	25 00
Heavenly Rest, Domestic, \$650.70; Foreign, \$654.70.....	1,305 30	Miss M. Fisher Wright, for Alaska.....	25 00
Incarnation, Miss F. Campbell, Sp. for Miss Carter's lace work, Minnesota, \$7.50; Mrs. Hyde, Sp. for Rev. Mr. Doorman's school building, Nara, Japan, \$250.....	257 50	"T. U. J. C.," General.....	15 00
St. Agnes' Chapel, Colored, \$25; S. S., So. Bishop Rowe, Alaska, \$25; Domestic, \$50.....	100 00	C. E. Baldwin, General.....	5 00
St. Ann's, Mrs. I. J. Church, General, \$20; Miss Rathbone, General, \$20.....	40 00	Miss Clark, Mite Box No. 92,956, Wo. Aux., General.....	3 97
St. Bartholomew's, Foreign, \$3,112.88; Wo. Aux., Sp. for St. Mark's Hospital, Salt Lake City, Utah, \$25; Foreign Committee, the Ladies' Missionary Society, for "Maria Banyer" scholarship, St. John's Mission, Cape Mount, Africa, \$25; for Miss Dodson's work, China, \$25.....	3,187 88	Mrs. George Beckett, Colored.....	1 00
St. George's, Foreign, \$497.47; Wo. Aux., "A Member," for Miss Nicol's salary, Africa, \$100; Chinese S. S., Sp. for Dr. Merrins, China, \$25.....	622 47	A member of Wo. Aux., Foreign.....	1 00
St. James', "A Member," Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	10 00	"Two Boys," Wo. Aux., Sp. for St. Mary's Hall, Shanghai, China.....	15
St. Luke's Hospital, Sister Anne, General ( <i>Harlem</i> )—St. Mary's Wo. Aux., Sp. for Miss Carter's lace work, Minnesota, \$27.59; Sp. for Bishop Talbot, Wyoming and Idaho, \$5.....	32 59	Nyack—M. T. Moore, Mite Box, Domestic.....	6 00
St. Michael's, General.....	1 65	Peekskill—Mite Chest No. 22,409, Colored.....	5 00
St. Thomas', Foreign, \$1,441.20; Wo. Aux., Sp. for women helpers in Utah, \$40; Sp. for scholarship in St. Mary's School, Dallas, Dallas, \$100; Sp. for Domestic Contingent Fund, \$20; Foreign Committee, for "William F. Morgan Memorial" scholarship, St. John's College, China, \$100; Young Women's Missionary Society, for "St. Thomas" scholarship, St. John's College, China, \$70.....	1,771 20	<i>Poughkeepsie</i> —Church of the Holy Comforter, "A. B. C." Domestic.....	2 00
Transfiguration, thro' Niobrara League, for mission, Choteau Creek, South Dakota, \$66; Mrs. S. Lawrence, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Miss R. S. Nelson, for "Emily Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60.....	186 00	St. Paul's, Missionary Society, for "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China.....	50 00
Trinity Chapel, Wo. Aux., Foreign, \$50; Sp. for Dr. Driggs' work, Alaska, \$10; "A Member," for new building for Dr. Driggs, at Point Hope, Alaska, \$10; Miss E. Cotheal, through Niobrara		<i>Portchester</i> —Mary W. Palmer, General.....	5 00
		<i>Scarsdale</i> —St. James-the-Less, Domestic, \$3.50; Indian, \$6.50; Colored, 50 cts.; Foreign, 50 cts.; General, \$24.50.....	35 50
		<i>Sing Sing</i> —Miss Dusenbury, Wo. Aux., Sp. for cross in burying-ground at Cape Mount, Africa.....	3 00
		<i>Stapleton</i> —In memory of the late Dr. and Mrs. Francis U. Johnstone, of New York, Domestic.....	100 00
		<i>Tarrytown</i> —Christ Church, Domestic, \$32.55; Mrs. G. Sebring, General, \$10.....	42 56
		St. Mark's, Wo. Aux., Sp. for Domestic Contingent Fund.....	1 00
		<i>Tuxedo Park</i> —Mrs. Christopher Wolfe, Wo. Aux., for "Mary Emma Leavitt" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
		<i>Red Hook</i> —Christ Church, Wo. Aux., Sp. for cot in Bishop McKim's hospital, Japan.....	7 50
		<i>Rye</i> —Christ Church, Wo. Aux., Sp. for Memorial for Mrs. Brierley.....	98 35
		<i>Wappinger's Falls</i> —Branch Wo. Aux., for "Zion Church, Wappinger's Falls" scholarship, St. Mary's Hall, Shanghai, China, \$40, and St. John's College, Shanghai, China, \$40.....	80 00
		<i>West New Brighton</i> —Ascension, "Little Rose," Wo. Aux., General.....	2 51
		<i>Yonkers</i> —St. John's, Mrs. E. S. Cochran, for Rev. Mr. Forrester's salary, Mexico, \$50; Sp. for Miss Carter's Indian work, Minnesota, \$200.....	250 00
		"K. C. B.," Colored.....	5 00
		<i>Miscellaneous</i> —Member of Wo. Aux., Domestic.....	3,000 00

## NORTH CAROLINA—\$114.65

<i>High Point</i> —Cunningham Chapel, Domestic.....	1 65
<i>Hillsboro</i> —St. Matthew's, Domestic, \$14; Foreign, \$4.25.....	18 25
<i>Lexington</i> —Redemption, Domestic.....	3 85
<i>Monroe</i> —St. Paul's, General.....	1 67
<i>Oxford</i> —St. Stephen's, General, \$1.35; Sp. for Mr. Osuga's orphanage, Tokyo, Japan, \$4.57.....	6 52
<i>Raleigh</i> —Christ Church, Mite Chests, Domestic.....	14 33
St. Augustine's School, Foreign.....	27 05
St. Mary's School, Wo. Aux., for "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
<i>Salisbury</i> —St. Luke's, Domestic.....	12 50
<i>Warrenton</i> —Emmanuel Church, General.....	9 33

## OHIO—\$145.10

<i>Akron</i> —St. Paul's, Foreign.....	19 28
<i>Bellevue</i> —St. Paul's, Mrs. Elizabeth Greenslade, Foreign.....	2 50
<i>Cleveland</i> —Grace, Domestic, \$18.86; Foreign, \$18.86.....	37 72
<i>Gambier</i> —Church of the Holy Spirit, Domestic, \$1; Foreign, \$19.15; Sp. for Rev. Mr. Yen, China, \$5; Sp. Rev. H. D. Page, Japan, \$5.....	30 15
<i>Kent</i> —Christ Church, General.....	1 00
<i>Massillon</i> —St. Timothy's, Domestic and Foreign.....	5 00
<i>Mount Vernon</i> —St. Paul's, Domestic.....	7 82
<i>Oberlin</i> —Christ Church, Foreign.....	1 60
<i>Sandusky</i> —Grace, Wo. Aux. (of which Junior Aux., \$10; Daughters of Church, \$10), Sp. for scholarships, All Saints' School, South Dakota.....	25 00
<i>Toledo</i> —Trinity Church, Wo. Aux., Domestic.....	5 00
<i>Warren</i> —Christ Church, Domestic.....	10 03

## OREGON—\$53.38

<i>Astoria</i> —Grace, Junior Aux., Sp. for Rev. Milnor Jones, for Valle Crucis Mission, Asheville.....	3 10
<i>Holy Innocents'</i> , Foreign.....	2 43
<i>Marshfield</i> —Emmanuel Church, Foreign.....	1 55
<i>Pendleton</i> —Church of the Redeemer (of which Junior Aux., \$5), General.....	17 00
<i>Portland (East)</i> —St. David's, Domestic.....	8 05
<i>St. Matthew's</i> Chapel, Domestic, \$3.45; General, \$3.50.....	6 95
<i>St. Stephen's</i> , Foreign, \$5.20; General, \$4.10.....	9 30
<i>Roseburg</i> —St. George's, Domestic.....	5 00

## PENNSYLVANIA—\$9,652.12

<i>Bala</i> —St. Asaph's, Foreign, \$36.01; "A Member," General, \$50; Sp. for School, Nara, Japan, \$40.....	176 01
<i>Coatesville</i> —Trinity Church, Domestic and Foreign.....	29 42
<i>Concord</i> —St. John's, Domestic, \$5; Foreign, \$5.18.....	10 18
<i>Lower Merion (Bryn Mawr)</i> —Church of the Redeemer, Foreign, \$172.36; Wo. Aux., for salary of Bishop Wells, Spokane, \$30; Miss Mailes' salary, Japan, \$18; Junior Aux., Sp. for Foreign Missionaries' Insurance Fund, \$3; Sp. Rev. J. C. Ambler, Japan, for tile roofs on two of the churches in his district, \$10; Sp. for Bishop of Kansas, \$10.....	242 36
<i>Newtown</i> —St. Luke's, Domestic.....	8 25
<i>Norristown (West)</i> —All Saints' Chapel, Wo. Aux., for salary of Bishop Wells, Spokane.....	30 00
<i>Philadelphia (Lower Dublin)</i> —All Saints', Wo. Aux., for salary of Bishop Wells, Spokane.....	30 00
<i>Ascension</i> , Wo. Aux., for salary of Miss Mailes, Japan.....	2 00
<i>Atonement</i> S. S., Wo. Aux., for salary of Bishop Wells, Spokane.....	30 00
<i>Calvary Monumental</i> , Wo. Aux., Sp. for cross in burying-ground, Cape Mount, Africa.....	1 00
<i>(Germantown)</i> —Christ Church, Wo. Aux., for salary of Miss Mailes, Japan. Covenant, General.....	6 00
<i>Crucifixion</i> , Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
<i>Holy Apostles'</i> , General.....	992 30
<i>Holy Trinity Church</i> , Domestic, \$4,228.87; "Paulo Post" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Sp. for Bishop Rowe, Alaska (of which for Medical Mission, \$75), \$175; Sp. Bishop Brewer, Montana, \$500; Sp. Rev. Dr. Applegate, Olympia, \$100.....	5,063 87
<i>Church of the Mediator</i> , Foreign, \$64.32; S. S., for missions in Montana, \$45.43.....	110 35
<i>Nativity</i> , Sp. Bishop Kendrick, New Mexico and Arizona.....	45 92
<i>(West)</i> —St. Andrew's, Wo. Aux., Miss Mailes' salary, Japan, \$2; S. S. and Jun. Aux., Sp. for Bishop Brooke, Oklahoma,	

\$25; Sp. for Bishop Graves, China, \$25.....	52 00
<i>St. James-the-Less</i> , Domestic and Foreign.....	41 31
<i>(Northern Liberties)</i> —St. John's, Wo. Aux., Miss Mailes' salary, Japan.....	2 00
<i>(Germantown)</i> —St. Luke's, "A Member," Domestic and Foreign, \$250; Wo. Aux., salary of Bishop Wells, Spokane, \$30; Sp. for Foreign Missionaries' Insurance Fund, \$2; Young Girls' Bible Class, Wo. Aux., Sp. for support of child in orphanage, Osaka, Japan, \$25.....	307 00
<i>(Frankford)</i> —St. Mark's, Wo. Aux., Miss Mailes' salary, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	7 06
<i>(Chestnut Hill)</i> —St. Martin's in-the-Field, for Rev. H. Forrester's travelling expenses, Mexico, \$20; Foreign, \$1,000.....	1,020 00
<i>(West)</i> —St. Mary's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
<i>(Aramingo)</i> —St. Paul's S. S., Domestic and Foreign.....	15 00
<i>(Chestnut Hill)</i> —St. Paul's, for St. Paul's College, Tokyo, Japan.....	125 00
<i>St. Peter's</i> , Domestic, \$350.71; Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$25.....	875 71
<i>(Germantown)</i> —St. Peter's, Wo. Aux., Miss Muir's school, Greece, \$3; Sp. for Cuba, \$2; Sp. for cross in burying-ground, Cape Mount, Africa, \$5; S. S., through Wo. Aux., "St. Peter's" scholarship, High School, Africa, \$40; Sp. for "H. Howard Houston" scholarship, Hebron, Palestine, \$25; Sp. for "St. Peter's S. S." scholarship, St. Mary's Orphanage, Shanghai, China, \$30.....	105 00
<i>St. Sauveur</i> , Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
<i>St. Stephen's</i> , Wo. Aux., Miss Mailes' salary, Japan.....	10 00
<i>Zion</i> Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
<i>Mite Boxes</i> , "Y and G," Domestic.....	36 36
<i>Tuesday</i> Missionary Bible-class; Sp. for Bishop Brewer, Montana.....	26 00
<i>(Germantown)</i> —E. H. Brown, General.....	10 00
"H," General.....	24 00
<i>Radnor</i> —St. David's, Foreign.....	27 80
<i>St. Martin's</i> , Family Mite Chest, Domestic	9 51
<i>Rockdale</i> —Calvary S. S., Domestic, \$25; Foreign, \$25.....	50 00
<i>Wayne</i> —St. Mary's, Wo. Aux., Sp. for cross in burying-ground, Cape Mount, Africa.....	1 00
<i>West Chester</i> —Holy Trinity S. S., Domestic and Foreign.....	39 49
<i>Miscellaneous</i> —Branch Wo. Aux., salary of Miss Mailes, Japan, \$5; Sp. for Dr. Walrath, Africa, \$21.50.....	26 50
<i>Mrs. R. Evans Peterson</i> , Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00

## PITTSBURGH—\$1,469.32

<i>Allegheny</i> —Christ Church (of which Mr. and Mrs. F. R. Brunot, \$1,000), Foreign.....	1,080 77
<i>Clearfield</i> —St. Andrew's, General.....	2 25
<i>Erie</i> —St. Paul's, Domestic.....	34 25
<i>Meadville</i> —Christ Church, Domestic and Foreign.....	33 72
<i>Miles Grove</i> —Grace, General.....	8 37
<i>New Castle</i> —Trinity Church, Junior Aux., Sp. for Shoshone School, Wyoming.....	10 00
<i>Pittsburgh</i> —Ascension, Foreign.....	64 38
<i>Calvary</i> , Foreign.....	154 88
<i>(Hazelwood)</i> —Church of the Good Shepherd, Domestic and Foreign.....	22 82
<i>Tidioute</i> —Christ Church, Foreign.....	7 65
<i>Uniontown</i> —St. Peter's, Foreign.....	34 96
<i>Washington</i> —Trinity Church, General.....	15 27

## QUINCY—\$64.60

<i>Limestone</i> —Christ Church, Foreign.....	3 00
<i>Moline</i> —Christ Church, General.....	6 61
<i>Osco</i> —"Anonymous," General.....	5 00
<i>Peoria</i> —St. Paul's, Foreign, \$12.75; Sp. for Bishop Hale, Springfield, \$10.24.....	22 99
<i>J. A. and Nettie Dickinson</i> , Domestic and	



Foreign .....	2 00	Alleghany Co. (Iron Gate)—Missionary So-	
Quincy—E. J. Parker, Alaska.....	25 00	cety, Domestic, \$4.75; Foreign, \$4.75..	9 50
RHODE ISLAND—\$666.69			
Bristol—St. Michael's, Domestic, \$85; S. S.,		Amherst Co. (Amherst)—Ascension, Gen-	
for "St. Michael's" scholarship, St.		eral.....	3 76
Paul's School, South Dakota, \$60.....	145 00	St. Luke's, General.....	1 50
Lonsdale—Christ Church, Domestic, \$50.73;		St. Mark's, General.....	5 90
Foreign, \$52.23.....	102 96	Augusta Co. (Staunton)—Trinity Church,	
Manville—Emmanuel Church, Foreign....	4 50	Junior Aux., for "Lizzie Gay Me-	
Newport—Trinity Church, Mrs. Edward		morial" scholarship, St. Margaret's	
King, Sp. for Bishop Morris, Oregon.....	100 00	School, Tokyo, Japan.....	50 00
Providence—All Saints' Memorial, Domes-		Charlotte Co. (Aspinwall)—Colored S. S.,	
tic, \$59.92; Foreign, \$54.31.....	114 23	Foreign.....	2 25
Grace, Domestic, \$100; Indian, \$10; Col-		Miss Mary C. Burgwin, Domestic.....	3 25
ored, \$40; Foreign, \$50.....	200 00	Elizabeth City Co. (Hampton)—St. John's,	
SOUTH CAROLINA—\$152.55			
Aiken—St. Thaddeus', Foreign.....	10 00	Domestic and Foreign.....	34 31
Charleston—St. Michael's, General.....	41 56	Norfolk Co. (Norfolk)—Christ Church, Sp.	
Chester—St. Mark's, General.....	5 00	for Rev. Mr. Morris, Brazil, for new	
Columbia—St. Luke's, General.....	1 63	church at Porto Allegre.....	56 00
Edisto Island—Trinity Church, Domestic		St. Luke's, General, \$92.14; Sp. for Brazil	
and Foreign.....	7 25	(of which for new church at Porto Alle-	
Gaffney—Incarnation, General.....	1 00	gre, \$1), \$25.25.....	117 39
Greenville—Christ Church, Domestic,		(Portsmouth)—Trinity Church and S. S.,	
\$12.10; Foreign, \$14.01.....	26 11	Foreign.....	39 97
Grace Chapel, General.....	2 00	Prince George and Surry Co.'s—Martin's	
Greenville Co.—Suburban mission, General	1 00	Brandon and Southwark Parish, For-	
John's Island—St. John's, Domestic and		eign.....	31 34
Foreign.....	8 92	Rockbridge Co. (Buena Vista)—Christ	
Laurens—Epiphany, General.....	2 70	Church, for Rev. Mr. Ingle's work,	
Rock Hill—Church of Our Saviour, Gen-		China.....	5 40
eral.....	5 91	SPRINGFIELD—\$24.21	
Spartanburg—Advent, General, \$15.57; S. S.,		Alton—St. Paul's, Domestic, \$4.65; Foreign,	
Sp. for Bishop Talbot, Wyoming and		\$9.51.....	14 16
Idaho, \$10.....	25 57	Arcola—Christ Church, General.....	2 15
Spartanburg Co.—Wellford Chapel, Gen-		Belleville—St. George's, Domestic, \$2.50;	
eral.....	1 00	Foreign, \$2.50.....	5 00
Union—Nativity, Domestic.....	8 50	Springfield—Christ Church, Domestic and	
Wilmington—St. Stephen's, Domestic.....	4 40	Foreign.....	2 90
TEXAS—\$53.95			
Cincinnati (Walnut Hills)—Advent, Wo.		Austin—St. David's, Wo. Aux., Sp. for	
Aux., Sp. for Bishop Kendrick, New		Domestic Contingent Fund, \$6.80; Sp.	
Mexico and Arizona, \$5; Sp. for Bish-		Foreign Missionaries' Insurance Fund,	
op Gray, Southern Florida, \$10.....	15 00	\$6.80.....	13 60
Christ Church, Domestic, \$24.54; For-		Harrisburg—Holy Cross, Domestic.....	2 30
eign, \$54.01; Wo. Aux., for "Rev. John		Tyler—Christ Church, for Alaska, \$6.55;	
W. McCarty" scholarship, St. John's		Japan, \$4.50; S. S., Foreign, \$2.....	13 05
Mission, Cape Mount, Africa, \$25; Sp.		Waco—St. Paul's, Domestic, \$15; Foreign,	
for Miss Carter's lace-teacher, Minne-		\$10.....	25 00
sota, \$15; Sp. for "Rev. I. N. Stanger"		VERMONT—\$137.19	
scholarship, Rowland Hall, Utah, \$30;		Bellows Falls—Immanuel Church, Foreign	
Sp. for Bishop Peterkin's Hospital,		Brandon—St. Thomas', Domestic, \$4.15;	
West Virginia, \$3.....	141 55	Foreign, \$6.32.....	10 47
(Walnut Hills)—Epiphany, Wo. Aux.,		Enosburgh—Christ Church, General.....	82
Sp. for Bishop Kendrick, New Mexico		Enosburgh Falls—St. Matthew's, General.....	1 38
and Arizona, \$5; Sp. for Bishop Leon-		Georgia—Emmanuel Church, Domestic....	75
ard, Nevada and Utah, \$5; Sp. for		Manchester Centre—Zion, General.....	1 30
Bishop Brooke, Oklahoma, \$5.....	15 00	Dr. and Mrs. E. L. Wyman, Sp. for	
(Avondale)—Grace, Wo. Aux., for "Kate		school, Nara, Japan.....	10 00
Blake" scholarship, St. John's Mis-		Poultney—St. John's, General.....	7 00
sion, Cape Mount, Africa.....	25 00	Proctorsville—Getsemane, Domestic and	
St. Paul's (of which Wo. Aux., \$27.33),		Foreign.....	55
Foreign, \$63.19; Wo. Aux., Domestic,		Rutland—Emily Seaver, Foreign.....	1 00
\$27.35.....	90 54	St. Albans—St. Luke's S. S., for Alaska....	6 77
Clifton—Calvary, Wo. Aux., Sp. for Bish-		Windsor—St. Paul's, Foreign, \$4; "E. A.	
op Kendrick, New Mexico and Arizona		W." Colored, \$5; Sp. for Bishop Sch-	
Columbus—All Saints', General.....	1 00	ereschewsky's translation fund, China,	
St. Paul's S. S., for Cape Palmas Orphan		\$5.....	14 00
Asylum.....	17 37	Woodstock—St. James', Foreign.....	13 00
Lancaster—St. John's, Foreign.....	2 50	Miscellaneous—Branch Wo. Aux., Sp. for	
Marietta—St. Luke's, Foreign.....	10 00	education of student under Rev. E. N.	
Newark—Trinity Church, Foreign.....	5 00	Joyner, Columbia, South Carolina, \$45;	
Portsmouth—Christ Church, Domestic,		Sp. Domestic Contingent Fund, \$10....	55 00
\$2.05; Foreign, \$2.....	4 05	VIRGINIA—\$198.10	
Wyoming—Ascension, Domestic and For-		Alexandria Co. (Alexandria)—St. Paul's,	
eign, \$5.90; Missionary Box No. 4,553,		Woman's Missionary Society for Japan,	
Foreign, \$1.60.....	7 50	\$5; Sp. for work in Brazil, \$25.61.....	30 61
Zanesville—St. James', Foreign.....	8 13	Charles City Co. (Shirley)—Westover Par-	
Miscellaneous—"Faith," for "Harry and		ish, for "Robert Randolph Carter"	
Louise" (In Memoriam) scholarship, St.		scholarship, St. Mary's Hall, China.....	25 00
John's School, South Dakota.....	30 00	Clarke Co. (Wickliffe)—"Three Friends,"	
SOUTHERN VIRGINIA—\$365.57			
Aecomac Co. (Jenkin's Bridge)—Emmanuel		Colored.....	1 00
Church, Foreign.....	5 00	Fauquier Co. (The Plains)—Church of Our	
		Saviour, Foreign.....	3 00
		(Warrenton)—St. James', Foreign.....	23 00
		Hanover Co. (Oliver)—Fork Church, Junior	

Aux., Sp. for support of a little girl in Mr. Osuga's orphanage, Oji, Japan.....	6 00	Japan, \$5; Sp. for M. Nakamara, Holmes scholar, St. Paul's College, Tokyo, Japan, \$5.....	135 00
Henrico Co. (Richmond)—Grace (of which S. S., \$50.61), for "Susie Morris" scholarship, St. Margaret's School, Tokyo, Japan.....	80 00	Buffalo—All Saints', Domestic.....	6 85
(Richmond)—St. Paul's, General.....	12 60	Church of the Good Shepherd, Domestic St. Barnabas', Foreign.....	5 45
Prince William Co. (Hay Market)—St. Paul's, Domestic and Foreign.....	16 89	St. Mary's-on-the-Hill, Wo. Aux., for salary of Dr. Glenton, Alaska, \$5; Sp. for Bishop Gray's Indian work, Southern Florida, \$2; Sp. for Bishop McKim, Japan, \$10; Sp. for King Hall, Washington, D. C., \$5.....	4 31
WASHINGTON—\$556.94			
Charles Co. (Port Tobacco)—St. Philip's, Domestic.....	2 52	St. Paul's, Domestic, \$525.44; "W." for St. John's College, Shanghai, China, \$500; Wo. Aux., for salary of Miss Francis, South Dakota, \$25; Sp. for life insurance of Bishop Graves, China, \$10; Sp. scholarship King Hall, Washington, D. C., \$6.....	22 09
Montgomery Co.—St. John's, Wo. Aux., Domestic, \$15; Foreign, \$15.....	30 00	Trinity Church, Foreign, \$108.39; Wo. Aux., for salary of Miss Francis, South Dakota, \$25; Sp. for insurance of Bishop Graves, China, \$10; Sp. for scholarship, King Hall, Washington, D. C., \$5.....	1,066 44
Prince George Co. (Bladenburgh)—B. O. Lowndes, General.....	1 00	Canandaigua—St. John's, Domestic.....	148 39
St. Mary's Co. (Chaplico)—Christ Church, Domestic, \$6; Foreign, \$6.....	12 00	Corning—Christ Church, Domestic.....	10 21
Georgetown, D. C.—St. John's, Mrs. Louise M. Keith, Wo. Aux., for "Rev. George Murdock" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; "Sophia Hutchinson" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for "Burnett" scholarship, Layton, Utah, \$40.....	125 00	Clifton Springs—"A. F. C.," \$5. "In F's name," \$3, Domestic and Foreign.....	19 44
Washington, D. C.—Incarnation, Foreign.....	5 00	Geneseo—St. Michael's, Domestic, \$6.66; Wo. Aux., Sp. for pledge for Brierley Memorial buildings, Cape Palmas, Africa, \$5; Sp. for pledge Southern Florida, \$5.....	8 00
St. John's, Mrs. C. H. Alden, \$10; Dr. C. H. Alden, \$10; Domestic, \$10; Foreign, \$10; Rev. Dr. and Mrs. Alex Mackay-Smith, Colored, \$100; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, for work in his diocese, \$41.42.....	161 42	Geneva—St. Peter's, Domestic.....	16 66
St. Paul's, Domestic.....	20 00	Hornellsville—Wo. Aux., Mrs. Lloyd Windsor, \$5; Mrs. Martin Adset, \$5; Sp. for pledge for Brierley Memorial buildings, Cape Palmas, Africa.....	18 08
"A Churchwoman," General.....	200 00	Lockport—Grace, Domestic.....	10 00
WESTERN MICHIGAN—\$83.38			
Battle Creek—St. Thomas', Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	5 00	Niagara Falls—Epiphany, Wo. Aux., Sp. for Bishop McKim, Japan.....	26 59
Big Rapids—St. Andrew's, General.....	1 39	Olean—St. Stephen's, Domestic.....	5 00
Grand Haven—St. John's, Wo. Aux., "Dr. Cuming" scholarship, St. Paul's School, South Dakota.....	10 00	Phelps—St. John's, Domestic.....	5 72
Grand Rapids—St. Mark's, Young Woman's Society, Wo. Aux., Sp. for Bishop Brooke's Hospital, Oklahoma.....	14 60	Rochester—St. Luke's (of which through Wo. Aux., \$292.45), Foreign.....	8 00
Hastings—Emmanuel Church, Foreign.....	16 72	St. Paul's, Foreign, \$35; Wo. Aux., Sp. for pledge for Brierley Memorial buildings, Cape Palmas, Africa, \$5; Sp. for pledge for Southern Florida, \$5.....	328 88
Ionia—St. John's, Wo. Aux., "Dr. Cuming" scholarship, St. Paul's School, Yankton, South Dakota, \$10; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$5; "Somerville" scholarship, Thurston Station, Africa, \$5; Colored, \$5.....	25 00	"Two Friends," Domestic.....	45 00
Luther—St. James' Mission, General.....	1 00	Mrs. Quinby, Wo. Aux., Sp. for pledge Brierley Memorial buildings, Cape Palmas.....	150 00
Newaygo—St. Mark's, Domestic.....	1 60	Sodus Centre—St. Luke's, Domestic.....	50
Pentwater—St. James', General.....	1 82	Le Roy—"Anonymous," General.....	50
Sturgis—St. James' Mission, Domestic.....	2 00	"S.," Domestic, 50 cts.; Foreign, 50 cts..	1 00
Traverse City—Grace Church, General.....	3 00	WEST VIRGINIA—\$73.08	
Whitehall—Church of the Redeemer, General.....	1 25	Charlestown—Zion, Foreign.....	14 47
WEST MISSOURI—\$45.53			
Blackburn—Church of the Mediator, "In Memoriam," Domestic, \$6; Foreign, \$6	12 00	Fairmont—Fairmont Parish, Domestic.....	5 13
Kansas City—Mrs. M. E. Atwill, Domestic, \$5; Foreign, \$5.....	10 00	Point Pleasant—Christ Church, General.....	11 71
Lebanon—Trinity Mission, Foreign.....	4 30	St. Albans—Missionary Box, No. 39, 405; Domestic, \$3.65; Foreign, \$9.62.....	13 27
Springfield—St. John's, General, \$7.50; Sp. for Bishop Gray, Southern Florida, \$2.50.....	10 00	Union—All Saints', "Mrs. G. C.," \$2.50, "Mrs. A. H.," \$1, Foreign.....	3 50
St. Joseph—Christ Church, Wo. Aux., Japan	7 16	Wheeling—St. Matthew's, Wo. Aux., Sp. for Southern Florida.....	25 00
Waverly—"A Friend," Foreign.....	2 07	ASHEVILLE—\$51.25	
WESTERN NEW YORK—\$2,052.97			
Addison—Church of the Redeemer, Domestic.....	4 95	Asheville—Trinity Church, Foreign.....	45 00
Angela—Rev. A. J. Warner, General.....	3 00	High Shoals—St. John's, General.....	55
Attica—Missionary Box, No. 88, 427, General	2 00	Lincolnton—St. Luke's, General.....	4 50
Brookport—St. Luke's, Mr. and Mrs. Daniel Holmes, for "Holmes" scholarships, St. Paul's College, Tokyo, Japan, \$40; St. Margaret's School, Tokyo, Japan, \$40; St. Timothy's School, Tokyo, Japan, \$45; Sp. for Shige Nuki Holmes scholar, St. Margaret's School, Tokyo,		St. Paul's, General.....	40
		Lincoln Co.—St. Stephen's, General.....	80
		DULUTH—\$40.10	
		Chapman's—Mission, General.....	55
		Duluth—St. Paul's, Foreign.....	30 37
		Fosston—Mission, General.....	1 12
		Gull Lake Settlement—Mission, General.....	2 75
		Red Lake—St. John's-in-the-Wilderness, Domestic, \$1; Foreign, \$1.....	2 00
		White Earth Reservation (Twin Lake)—Samuel Memorial Church, General.....	2 01
		(The Bend)—Mission, General.....	1 30
		IDAHO—\$3.50	
		Blackfoot—St. Paul's S. S., "A Class of Little Girls," for China.....	3 50



## NEW MEXICO—\$3.65

*Deming*—St. Luke's, Foreign..... 3 65

## NORTH DAKOTA—\$16.65

*Devil's Lake*—Mission S. S., for Alaska.... 3 60  
*Fargo*—Gethsemane, General..... 7 55  
*Fort Totten*—St. Mark's (Indian), General 5 50

## OKLAHOMA AND INDIAN TERRITORY—\$4.73

*Coalgate*—St. Peter's S. S., Domestic..... 25  
*Lehigh*—St. Andrew's Mission, Domestic  
 (of which S. S., \$1.43)..... 4 48

## SOUTH DAKOTA—\$103.76

*Dell Rapids*—The Church of Living Water,  
 Domestic..... 1 55  
*Elk Point*—Church of Our Saviour, Domest-  
 ic and Foreign..... 1 00

*Flandreau*—Church of the Redeemer, Dom-  
 estic, \$5; Indian, \$2.50; Colored, \$5;  
 Foreign, \$5; Ladies' Guild, Sp. for Brier-  
 ley Memorial buildings, Africa, \$2.50... 20 00

*Howard*—Trinity Church, Domestic, \$3.26;  
 Foreign, \$3.26..... 6 52

*Madison*—Grace, Domestic..... 2 65

*Pine Ridge*—Church of the Inestimable  
 Gift, Domestic, \$2.50; Foreign, \$2.50... 5 00

*Medicine Root Creek*—St. Barnabas', For-  
 eign..... 50

*Stouze Falls*—Calvary Parish, Foreign..... 8 38

All Saints' School, "Five Classes," In-  
 dian, 67 cts.; Colored, 75 cts.; Alaska,  
 \$3.06; General (of which Wo. Aux., 52  
 cts.), \$1.02..... 5 50

The Epiphany Guild, Sp. for Bishop Fer-  
 guson, Africa..... 10 00

*Standing Rock Mission*—St. Elizabeth's  
 Chapel, Domestic..... 5 00

Chapel of the Good Shepherd, Domestic  
 St. John Baptist Chapel, Domestic..... 1 35

St. Thomas' Station, Domestic..... 1 09

St. Luke's Station, Domestic..... 09

*Pine Ridge*—Holy Cross, Domestic..... 11 00

St. Philip's Chapel, Domestic..... 4 50

*Watertown*—Trinity Church, Domestic  
 and Foreign..... 4 38

*White Swan*—St. Philip's Chapel, General  
*Yankton*—Holy Fellowship, General..... 5 10

..... 10 00

## SOUTHERN FLORIDA—\$68.83

*Lake Mary*—St. Mary's, Domestic, 77 cts.;  
 Foreign, \$1.38..... 2 15

*Longwood*—Christ Church, Domestic, 75  
 cts.; Foreign, \$75 cts.; General, \$1.25... 2 75

*Sanford*—Holy Cross, Foreign..... 3 95

*Tampa*—Mrs. Crane, Wo. Aux., Sp. for  
 cross for burying-ground, Cape Mount,  
 Africa..... 50

*Miscellaneous*—Branch Wo. Aux., for For-  
 eign Salary Fund, \$25; Sp. for pledge  
 for Brierley Memorial buildings, Cape  
 Palmas, Africa, \$33.48; Sp. for cross  
 for burying-ground, Cape Mount, Af-  
 rica, \$1..... 59 48

## SPOKANE—\$3.65

*Colfax*—Church of the Good Samaritan,  
 Foreign..... 3 00

*Farmington*—Mission, Foreign..... 65

## THE PLATTE—\$18.00

*Chadron*—Grace, General..... 5 00  
*Gothenburg*—Grace Memorial, Foreign.... 1 05  
*Kearney*—St. Luke's, General..... 1 95  
 Rev. S. G. Morton Montgomery, General 10 00

## WESTERN COLORADO—\$6.60

*Aspen*—Christ Church, Wo. Aux., General 6 60

## WESTERN TEXAS—\$35.95

*Kerrville*—St. Peter's, General..... 9 00  
*San Antonio*—St. John's Mission, Foreign. 3 45  
 St. Paul's Memorial, Foreign..... 13 50  
 Mrs. J. T. Hutcheson, Domestic and For-  
 eign..... 10 00

## WYOMING—\$5.00

*Cheyenne*—St. Mark's, Domestic..... 5 00

## MISCELLANEOUS—\$252.70

Dividend on five shares American News Co.  
 stock, from estate of Anna T. B. De-  
 Witt, for "Clinton T. DeWitt" (In  
 Memoriam) scholarship, St. Mary's  
 School, South Dakota..... 10 00

"H. S. B.," Foreign..... 5 00

"A Friend," Sp. for Rev. Mr. Dooman's  
 School, Nara, Japan..... 5 00

Church Students' Missionary Associa-  
 tion, for salary of Rev. D. T. Hunting-  
 ton, Hankow, China..... 187 50

Through *The Churchman*, Domestic, \$20;  
 General, \$5..... 25 00

"Anonymous," General..... 15 00

Wo. Aux., United Offering, 1895, Sp. for  
 the endowment of the Episcopate in a  
 Missionary Jurisdiction, subject to the  
 approval of the Board of Missions  
 (additional)..... 15 20

## FOREIGN—\$11.50

*China, Shanghai*—St. Mary's Hall, Ming  
 Nyok, from sale of stamps. Wo. Aux.,  
 Sp. for St. Mary's Hall, China, \$1.50;  
 sale of work, Wo. Aux., Sp. for support  
 of day-schools, China, \$10..... 11 50

## LEGACIES—\$503.85

*W. N. Y., Rochester*—Estate of Clarendon  
 Morse, Domestic, \$100; Foreign, \$50.... 150 00

*Mass., Boston*—Estate of Miss Helen  
 Gordon, income to the Society from copy-  
 right..... 5 90

*Conn., Meriden*—Estate of Lemuel J.  
 Curtis, Domestic, \$63.26; Indian, \$126.53;  
 Colored, \$126.53; Foreign, \$31.63..... 347 95

Receipts for the month..... \$57,184 20  
 Amount previously acknowledged..... 157,558 64

Total contributions, legacies and specials  
 from September 1st, 1895..... \$214,742 84

# The Evangelical Education Society.

OFFICE, NO. 1224 CHESTNUT STREET, PHILADELPHIA,

**AIDS THEOLOGICAL STUDENTS**

AND

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Maryland.  
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"

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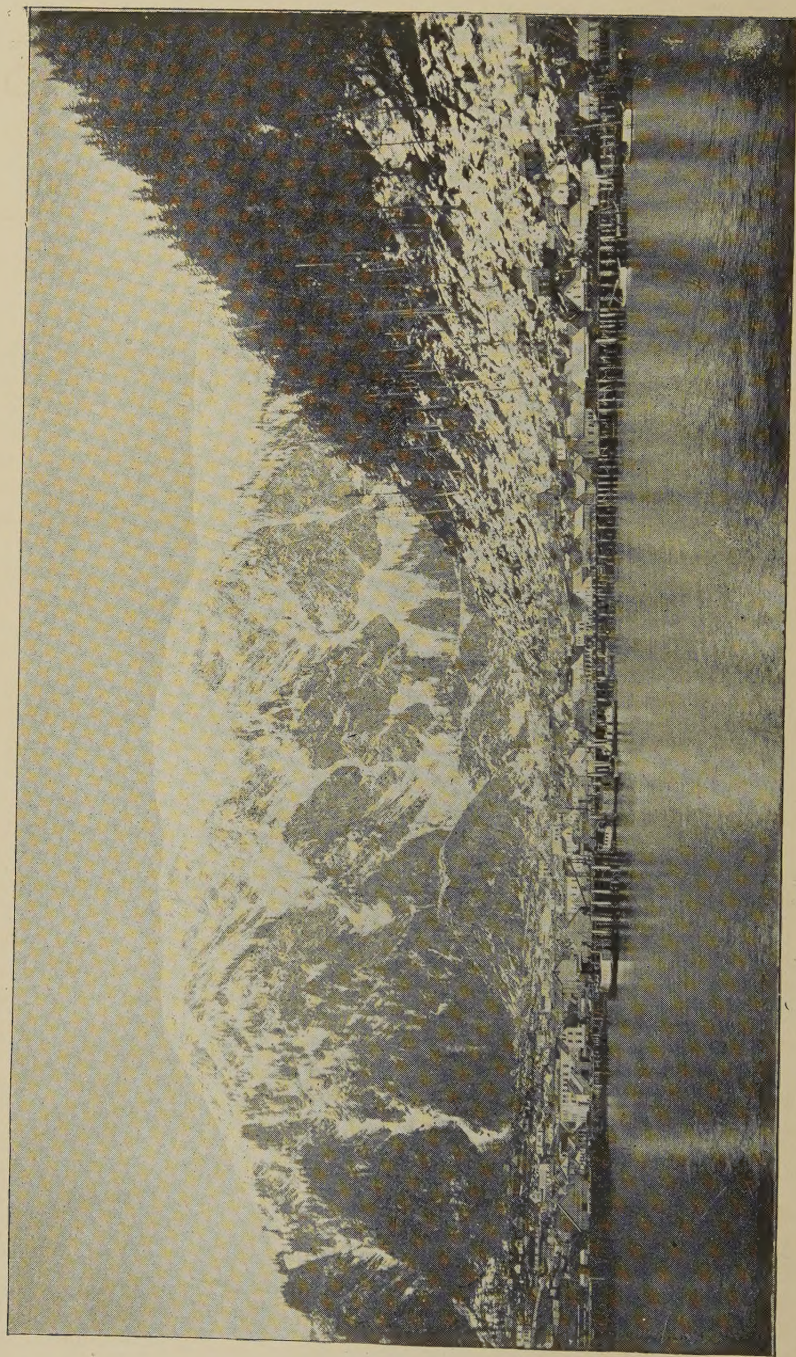
I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH  
the general purposes of the Society.

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